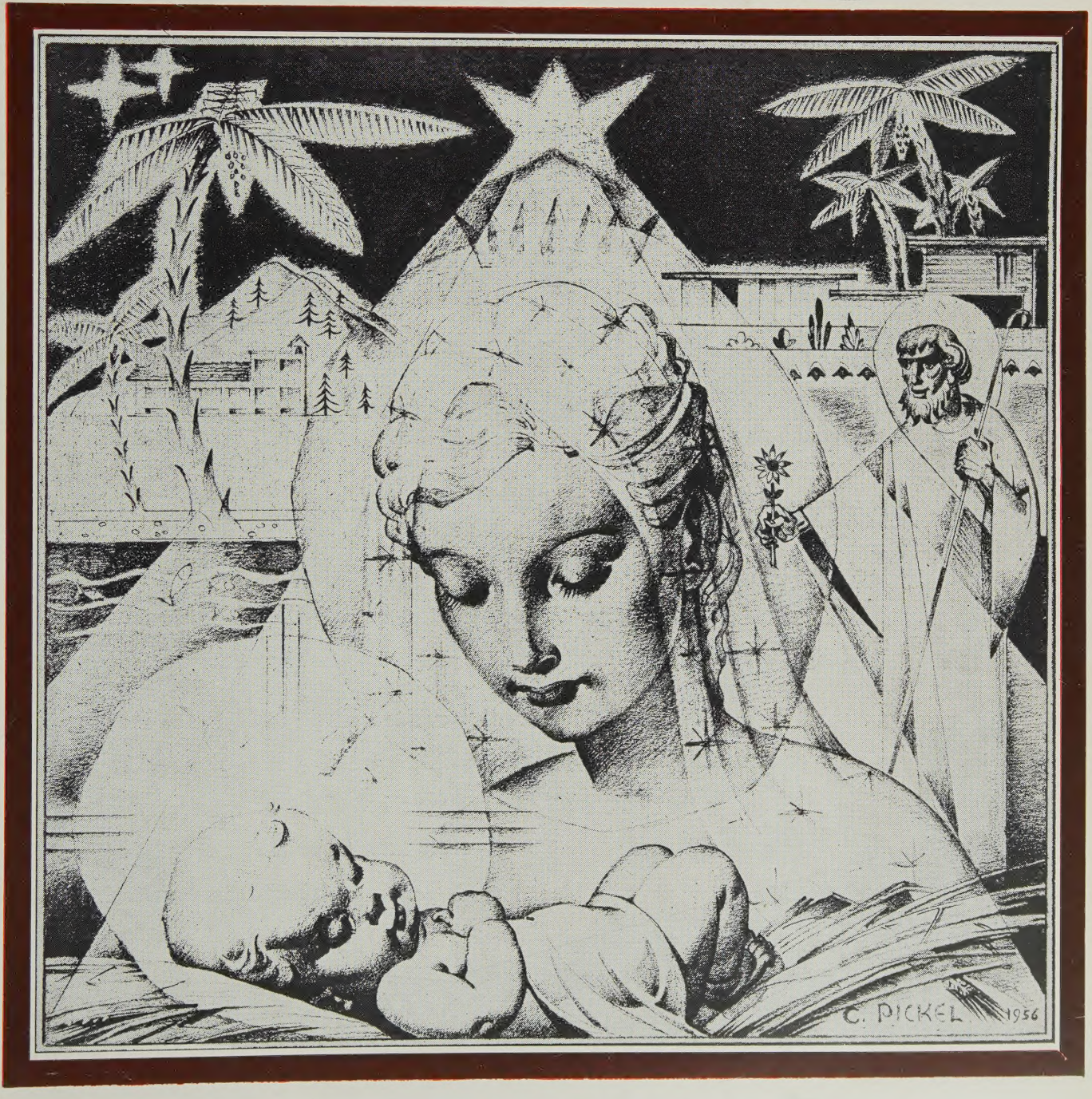
Church Management

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

December 1959



Virgin and Child

Volume XXXVI

Number 3

GRACE EVANGELICAL LUTHERAN CHURCH, WAYNESBORO, VIRGINIA. *Architect:* MILTON L. GRIGG, F.A.I.A., CHARLOTTESVILLE, VIRGINIA.

Superior Seating . . . Interior Perfection

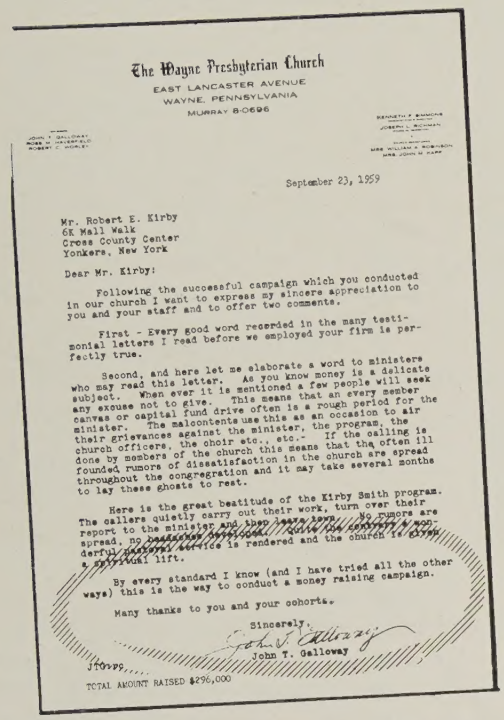
Because church seating must conform to architecture, each church presents a new challenge. In this beautiful contemporary interior by Milton L. Grigg, the seating both complements and completes the atmosphere of worship.

At Southern Desk Company, our designers and engineers are dedicated to solving the problems confronted by building committees and architects. They will execute your specifications or create seating and other interior units to strengthen the effect inherent in your architecture.

Southern Desk Company

Hickory, North Carolina

$296,000 raised by KIRBY-SMITH for the Building Fund of the WAYNE PRESBYTERIAN CHURCH



The Wayne Presbyterian Church
EAST LANCASTER AVENUE
WAYNE, PENNSYLVANIA
MURRAY 8-0696

September 23, 1959

Mr. Robert E. Kirby
6K Mall Walk
Cross County Center
Yonkers, New York

Dear Mr. Kirby:

Following the successful campaign which you conducted in our church I want to express my sincere appreciation to you and your staff and to offer two comments.

First - Every good word recorded in the many testimonial letters I read before we employed your firm is perfectly true.

Second, and here let me elaborate a word to ministers who may read this letter. As you know money is a delicate subject. When ever it is mentioned a few people will seek any excuse not to give. This means that an every member canvas or capital fund drive often is a rough period for the minister. The malcontents use this as an occasion to air their grievances against the minister, the program, the church officers, the choir etc., etc.. If the calling is done by members of the church this means that the often ill founded rumors of dissatisfaction in the church are spread throughout the congregration and it may take several months to lay these ghosts to rest.

Here is the great beatitude of the Kirby Smith program. The callers quietly carry out their work, turn over their report to the minister and [illegible] No rumors are spread, no [illegible] service is rendered and the church is given a spiritual lift.

By every standard I know (and I have tried all the other ways) this is the way to conduct a money raising campaign.

Many thanks to you and your cohorts.

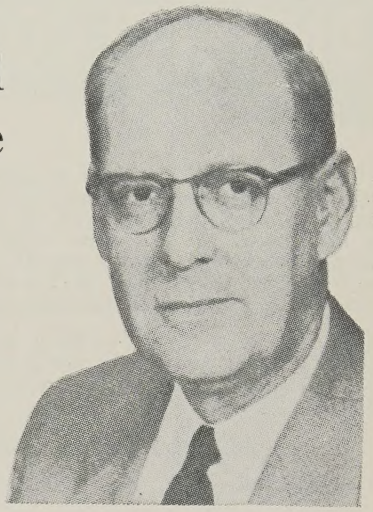
Sincerely,

John T. Galloway

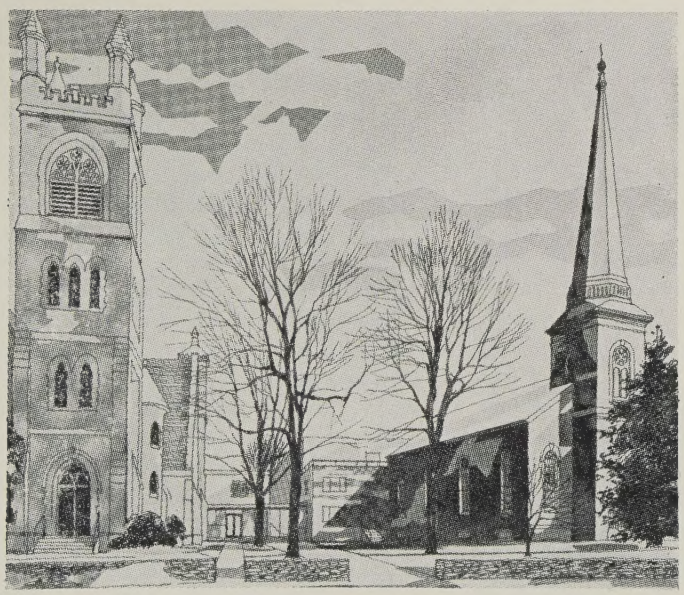
JTG:pg

TOTAL AMOUNT RAISED $296,000

"By every standard I know (and I have tried all the other ways) this is the way to conduct a money raising campaign"



says: John T. Galloway, Minister
Wayne Presbyterian Church

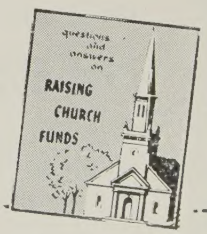


Kirby-Smith is the only organization which has for 21 years combined its unique fund-raising plan with Church Visitation Evangelism. Christian Stewardship is always paramount with Kirby-Smith. We offer you a qualified staff of Christian Visitors—often called "Associate Pastors" by many churches—who are trained not only to meet your financial goals but to lift the spiritual level of your church and community.

Person-to-person visits are made on the entire constituency of each church served. All visitors are on a highly dignified level—no pressure is used. More than 385,000 interviews have been completed in over 1,100 churches. They are referred to everywhere as "tremendously effective."

If you are a pastor or church leader faced with the problem of raising Capital or Budget Funds, before you begin to plan a building or budget expansion campaign, your first step should be to meet with a Kirby-Smith representative who can analyze your particular situation. A complete survey and census results from every campaign.

SEND FOR Free BROCHURE!
Mail the coupon below for the free brochure, "Questions and Answers on RAISING CHURCH FUNDS." It contains the answers to questions most frequently asked Kirby-Smith Associates by ministers and laymen interested in securing building or budget funds.



Kirby-Smith

ASSOCIATES INC.

6K Mall Walk, Cross County Center, Yonkers, N.Y.
YOnkers 5-6900-01

Or Write to office nearest you or call us collect.
880 E. Colorado Blvd., Pasadena, Calif. MUrray 1-4072 or SYcamore 6-1228
Box 495 Buena Vista, Miami, Florida • Box 5, Atlantic City, N. J.

Without obligation, please send us the following:

- ☐ Your illustrated brochure "Questions and Answers on RAISING CHURCH FUNDS"
- ☐ Specially prepared tape recording explaining the basic plan.
- ☐ Meet with church officials for a presentation.

Name _____
Church _____
Address _____ CM-12-59

the BEAUTY of YOUR CHURCH

PORTRAYED on your BULLETIN COVERS!

The Charm and Individuality of your Church is faithfully reflected on these impressive LOW-COST Bulletin Covers. A photograph of your Church is lithographed on the cover, with appropriate wording. Back page can have your directory or may be left blank. Shipped flat—8½ x 11 inches, for local printing or duplicating equipment.

If you use 75 per week or more, these Bulletin Covers are practical and the cost remarkably low. For full information, samples, and prices, write DON K. COWAN.

SPALDING PUBLISHERS

754 East 76th Street Chicago 19, Illinois

New
Beauty and Dignity
for Churches with Luxurious

PHILADELPHIA CARPETS

They help to provide a more worshipful atmosphere, cushion sound and add rich new color to the sanctuary or assembly rooms.

Philadelphia carpets meet the exacting requirements of church use. Woven with dense all-wool pile, they are wear-resistant and easy to maintain. Larva-Gard processed for protection against moth and carpet beetle damage.

The widest selection available in superb weaves, patterns, colors . . . and so reasonable in cost, priced for every budget.

Write for name and address of nearest dealer:

PHILADELPHIA CARPET CO.

Allegheny Ave. & C St.
Philadelphia 34, Pa.

They Say: What Say They? Let Them Say

CHURCH TAXATION

Dear Sir:

It seems to me that the editorial entitled "Taxation of Churches" on page 12 of the October issue of *Church Management* is well worth some thought.

In this respect it is not alone the church properties which should be considered, but great aggregations of land, physical facilities, etc., of tax-free hospitals and clinics, foundations and trusts, and quasi-public institutions.

It would seem that the creative few cannot ultimately stand successfully before the formidable and increasing ratio of the tax-free.

George Blumenauer III
Kansas City, Missouri

* * *

Dear Sir:

I have just finished reading the editorial in the October issue of *Church Management* regarding taxation of churches.

Although I have been a subscriber to *Church Management* for somewhat over five years, I was not aware that you have been in favor of the proposal to tax churches. Had I been, I doubt that I would have subscribed to the magazine.

While there may be some justification in your view regarding taxation of church-owned corporations and businesses, I can see no justification whatsoever in your proposal to tax local parochial units. Your proposal and that of Mr. Blake are all too typical of those sometimes advanced by members of the starry-eyed hierarchy of any denomination who are out of touch with problems on the local parochial level.

It seems pointless to me for a church to extract money from its members in order to pay taxes to supply the same services for which those members are already paying taxes on their own homes. The history of government also clearly shows that increased government spending would immediately cancel out any proposed reduction in the tax rate. To the best of my knowledge, the only country that indulges in indiscriminate taxation of churches is Russia; therefore I fail to see any valid historic precedent for your unusual proposal.

(turn to page 8)

Church Management

Published monthly at 1900 Euclid Avenue, Cleveland 15, Ohio. Second class mail privileges authorized at Cleveland, Ohio with an additional entry at Seymour, Indiana.

Editorial Advisory Board

William H. Leach, **Editor.** L. Wilson Kilgore, Minister, Lakewood Presbyterian Church, Lakewood, Ohio. C. Waymon Parsons, Heights Christian Church, Cleveland, Ohio. Harold Cooke Phillips, Pastor Emeritus, First Baptist Church of Greater Cleveland. Beverly Dandridge Tucker, Ret'd. Bishop of Ohio (Protestant Episcopal).

Production Staff

Editor and Publisher: William H. Leach
General Manager: Paul R. Roehm
Editorial Assistant: Elizabeth B. Elmer
Director, Circulation: Betty J. Trzaskowski
Director, Readers' Service: Milo K. Wilford

Offices

Editorial, Main Advertising, Business and Subscription Offices: 1900 Euclid Avenue, Cleveland 15, Ohio. Phone MAin 1-9199.

Regional Advertising Offices

Cleveland: Arthur J. Atherton, 8297 Mapleway Drive, Cleveland 38, Ohio. ADams 5-3435.
Boston: Clarence L. Morton, 294 Washington Street, Boston 8, Massachusetts, Liberty 2-8538.
Los Angeles: Muriel Wanamaker, 635 South Kenmore Avenue, Los Angeles 5, California. DUnkirk 7-7175.
New York: Porter Wylie & Co., 114 East 13th Street, New York 3, New York. GRamercy 5-3581.
Chicago: MacIntyre, Simpson & Woods, 75 East Wacker Drive, Chicago 1, Illinois. CEntral 6-1715. (This office is for Missouri and Iowa only. The representative for the Chicago area is Arthur J. Atherton, listed above.)

Subscription Rate

Price per copy, 35c except for the July issue which is $1.00. United States, one year $3.50, two years $6.00, three years $8.00. Canada, one year $4.00, two years $7.00. Foreign, one year $5.00, two years $8.00.

Change of Address

Always give both old and new addresses when requesting change for mailing. If possible enclose the label from the latest magazine envelope.

Manuscripts

The editors will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unacceptable manuscripts will be returned if accompanied by return postage.

Copyright 1959 by Church Management, Inc.

Printed by the Graessle-Mercer Company, Seymour, Indiana.

Circulation Audited and Verified by

VAC

VERIFIED AUDIT CIRCULATION COMPANY

Contents

DECEMBER 1959 Volume XXXVI Number Three

SERMONS
Death in Perspective—*John W. Meister* ... 17
The Healing Therapy of Forgiveness—*Norman S. Ream* ... 19
The Sign of the Fish—*John W. McKelvey* ... 21
When Your Confidence Is Slipping—*David A. MacLennan* ... 23
The State as God's Servant—*Harry Bertrand Taylor* ... 28
Where Are You?—*Lance Webb* ... 36
A Stamp Protests (children's sermon)—*Taylor E. Roth* ... 54

WORSHIP
Joyful Noise—*Herbert F. Vetter, Jr.* ... 27
God Is With Us—*Edwin Michael Hoffman* ... 44

HOMILETICS
Imagination in Preaching—*G. Ray Jordan* ... 13
Priming the Preacher's Pump—*David A. MacLennan* ... 50

ADMINISTRATION
The Problem of Communication ... 30
The Collegiate Ministry—*George R. Bailey* ... 46
A Church Business Manager—*L. Wilson Kilgore* ... 48
The End of Endless Meetings—*Donald J. Maccallum* ... 54
New Products for Churches ... 64

CHURCH BUILDING
Sun Valley Churches ... 16
Organ of the Month, Westminster Presbyterian Church, Pittsburgh, Pennsylvania ... 67

OF GENERAL INTEREST
Cartoon ... 18
For the Training of Mature Men ... 20
Replica of Church Draws Attention ... 24
Linen Suppliers Urge Worship ... 32
Teen Town Offers a Unique Youth Program—*Newton Charles* ... 34
December Cover Picture ... 67

EDITORIALS
Featherbedding on the Mississippi ... 10
Twenty-five Years Ago ... 10
Charles Darwin Influenced Theology ... 12
A Sermon Issue ... 12

QUOTABLE VERSE
Infant, Would No Cradle Rock You?—*Charles H. Voss* ... 8
Glory Through the Cleft—*John Oxenham* ... 18
What Is This Year?—*William Olney* ... 33
Musical Christmas Gift—*Perry L. Huffaker* ... 33
What Is the Church?—*Opal Fitzgerald* ... 33
Christmas Remembrance—*Ralph Mitchell Crosby* ... 37
The Glory-Beaming Star—*George Edward Johnson* ... 42
Turning the Pages—*Margaret Ratcliffe* ... 62

QUOTABLE PROSE
Growth of Judaism ... 8
When Stars Are Brightest ... 24

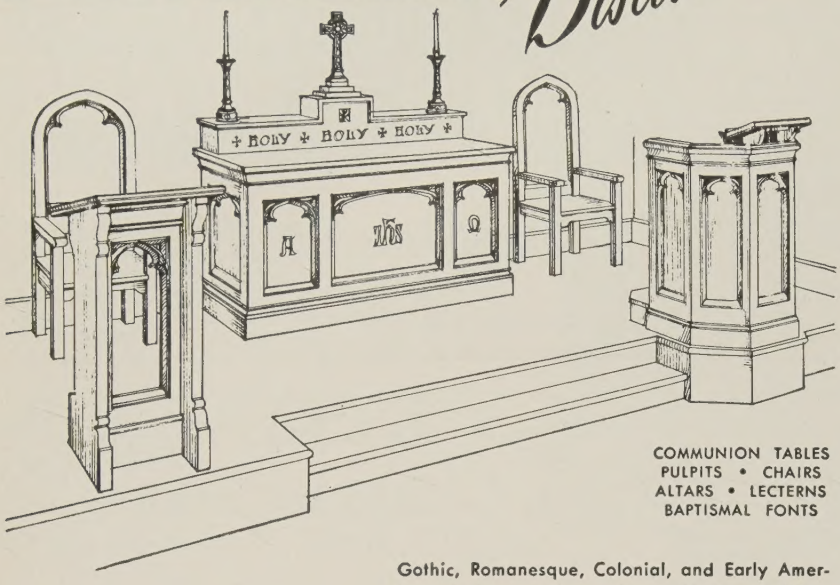
BOOK REVIEWS
Dr. MacLennan's Selections ... 52, 53
Reviews of Current Books ... 56, 57, 58, 59, 60, 61
John Stirling: Bible Maker—*Fred Smith* ... 66

READERS' COMMENTS
They Say; What Say They? Let Them Say ... 6, 8

INDICES
Classified for Sale and Exchange ... 66
Advertisers' Index ... 68

PEWS, PULPIT AND CHANCEL FURNITURE

OF *Distinction*



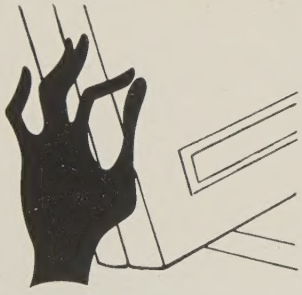
COMMUNION TABLES
PULPITS • CHAIRS
ALTARS • LECTERNS
BAPTISMAL FONTS

Gothic, Romanesque, Colonial, and Early American designs to harmonize with every edifice.

Send for Illustrated Catalog

Furniture for America's Churches Since 1897

J. P. REDINGTON & CO.
DEPT. B • SCRANTON 2, PENNA.



Use
THE EFFICIENCY FILING SYSTEM
(Revised Edition) by L. R. Elliott as a guide for organizing and indexing your private religious library

Divided into three sections, this book deals first with the principles and practice of indexing. The second part offers guidance in the classification of books. A list of subject headings comprises the third portion. Eight illustrative graphs explain the operations cited in the text. **$2.00**

At your bookseller
BROADMAN PRESS
Nashville 3, Tennessee

THEY SAY: WHAT SAY THEY? LET THEY SAY

(continued from page 6)

It would seem to me that the only good which might result from property taxes on a church would be that the church would be too busy raising money to be able to read *Church Management* and too broke to subscribe to it, as well as too short of funds to pay the assessment to support stated clerks, administrators, and what not. This, however, might be a good thing, for then the staff of *Church Management* and Mr. Blake could go to work on the local church level and figure some way to raise the money to pay the taxes which they ask for.

George T. Cook
Oceanside, New York

RASMUSSEN-ROCKEFELLER WEDDING

Dear Sir:

Sincere thanks for reprinting the now world-famous sermon preached by Vicar Olav Gautstad in the Lutheran Church of Sogne, Norway, on the occasion of the Rasmussen-Rockefeller wedding.

Of course it made all the Lutheran periodicals in the world. But it was so noticeable that *Time* and *Life*, who always like to play up Roman Catholic religious procedures, could devote three pages of spread to this particular occasion without once mentioning that it was a Protestant or Lutheran wedding and church. We have become accustomed to it and take it for granted.

Thank you again for your kindness. Your thousands of readers did not skip it! It has a salutary effect in that it brings back the desirability of a brief message during the order for the solemnization of marriage.

John F. Streng
Wheeling, West Virginia

LOCATION OF BAPTISTERY

Dear Sir:

I have been benefited by your excellent publication for many years and continue to enjoy it.

In your effort to make the church efficient why is there not more consideration given to the place of the baptistery? It is often found in a corner where there is very little space for people to stand, and what should be one of the most inspiring and impressive parts of the worship service takes a secondary place, often not even wanted in the regular service.

Harry A. Olson
Colt's Neck, New Jersey

INFANT, WOULD NO CRADLE ROCK YOU?

Infant, would no cradle rock you
That a manger must suffice?
Did the cattle look in wonder?
Were there timid, wondering mice?

Ah, men gave you little comfort
As they shouldered you away;
It's a wonder that you loved us
Tenderly enough to stay.

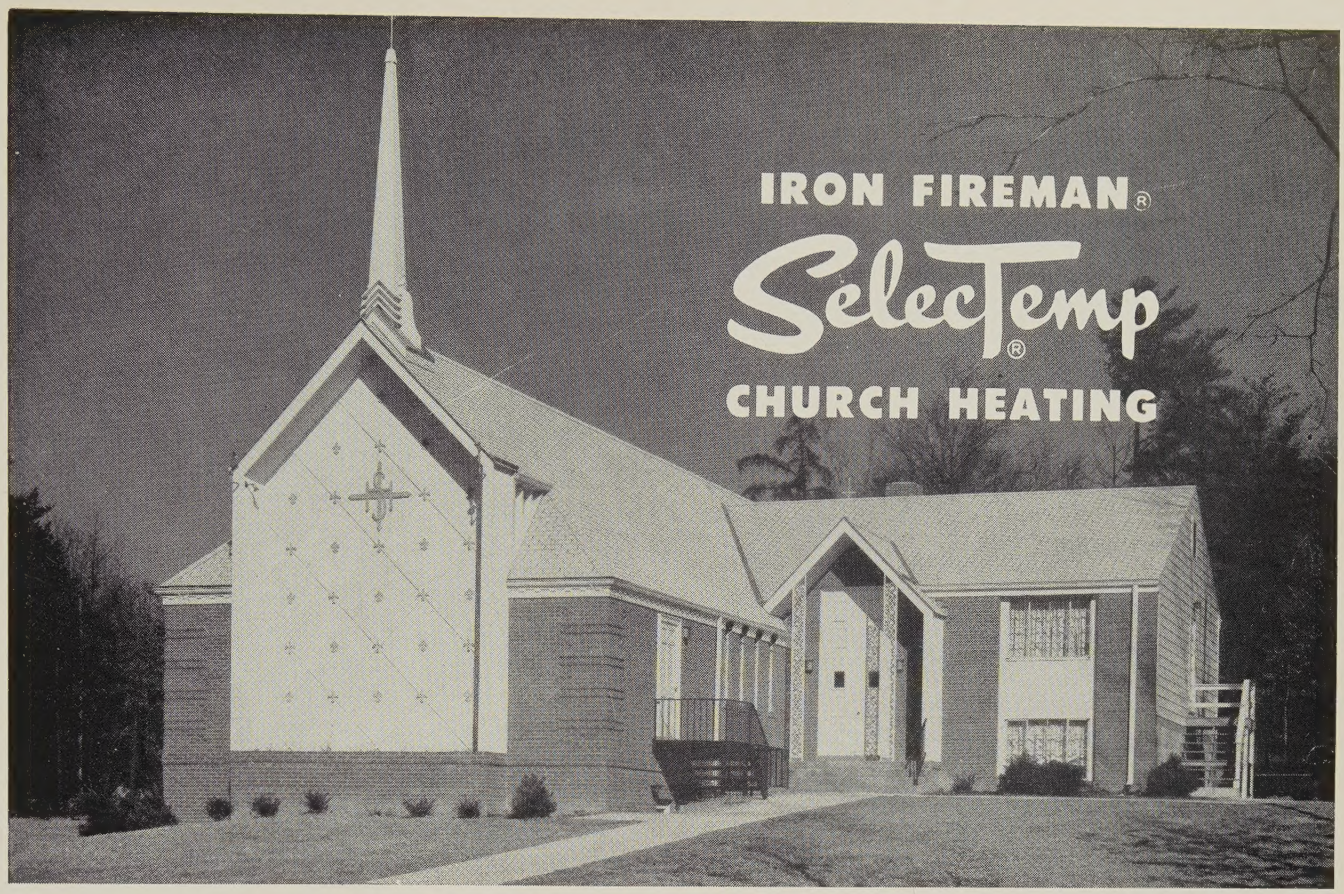
Did the cross come on by inches,
Inching on you as you grew,
So that even at Golgotha
There was nothing really new?

But your sleeping in that manger
Made a temple of a stall,
And your cross out on Golgotha
Bridges heaven for us all.

Charles H. Voss
Lakeland, Florida

GROWTH OF JUDAISM

The number of Jewish congregations in the United States has risen from approximately 600 in 1899 to more than 4,000 today.



Bush Hill United Presbyterian Church, Alexandria, Va., is equipped with Iron Fireman SelecTemp heating. Kenton D. Hamaker, Arlington, Va., Architect

Heat any room or rooms—or the entire church—at any time

SelecTemp is the most comfortable, economical and adaptable heating system ever developed for churches

Pastor writes appreciative letter on SelecTemp heating

This beautiful sanctuary is the first unit of a larger building program. On advice of the architect, SelecTemp heating was chosen. The Rev. William C. Catlin has written us as follows:

"We are particularly pleased with the control of temperature in each area and the ease with which this can be changed at will. Rooms used for week-day meetings may be heated as required without heating the entire church. Likewise the study, which is used daily, is always comfortable.

"The speed of recovery of heat in areas that have been kept down to 55 degrees is truly remarkable. Our week-day kindergarten room is brought to a comfortable temperature in a matter of minutes. We are also pleased with the quietness of the units during services."

SelecTemp is a fuel saver. Many churches comment on substantial fuel savings, since only rooms in use need be heated. With a thermostat in every room there is no waste by overheating, nor is there overheating in crowded rooms.

Each heating unit is self-regulating, which keeps heat uniform in large rooms such as the nave. If one side of the building is colder, due to cold winds, the units on that side automatically produce more heat.

Mail coupon for full information.

Pastor Catlin's study, showing SelecTemp heating unit. Units are only 18 inches high and are recessed in walls, requiring no floor space. They operate on low pressure steam supplied through small copper tubes concealed in walls or floor. Each unit has its own thermostat, air filter, heat exchanger and steam driven fan. No electric wiring required. Central steam boiler is fired by oil, gas or coal. Units can be painted to match walls.

IRON FIREMAN®
Engineered
Heating and Cooling

IRON FIREMAN MANUFACTURING COMPANY
3190 West 106th Street, Cleveland 11, Ohio
(In Canada, write to 80 Ward Street, Toronto, Ontario)

☐ Send literature on Iron Fireman SelecTemp heating.

☐ Arrange for brief demonstration of full size SelecTemp room unit, in actual operation in our office.

Name .....

Address .....

City ..... Zone ..... State .....

CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

Featherbedding on the Mississippi

Today "featherbedding" is a nasty word. It is mentioned in connection with many industries, particularly railroads and steel. The symbol of the feather bed is well chosen. It refers to those vocations wherein a worker draws pay while not working. He is lying on a "feather bed" but drawing pay.

The name may be new, but the practice did not originate in our day. Many of the labor practices of today such as monopolies, featherbedding, and the closed shop have flourished for years. Take the case of the Mississippi river pilots when that waterway was a busy lane of traffic.

To begin the story we must admit that the river pilots were men of information and skill. Changing currents closed channels which had been open the day before. The pilot held in his hands the safety of many passengers and much wealth. From the beginning of river transportation the pilots were justly well paid.

Samuel L. Clemens in *Life on the Mississippi* gives the story of the rise of these pilots. A salary of $125 per month was big money in the first half of the nineteenth century. But that was just the start. Pilots were de luxe employees, and they knew it.

Clemens says:

> **The moment the boat touched a wharf at either city (St. Louis or New Orleans) they were ashore; and they were not likely to be seen again till the last bell was ringing and everything was in readiness for another voyage.**

They were afflicted with the hunger for more money. This led to the organization of the Pilot's Benevolent Association, which was in effect a closed union. Having secured the organization, they were able to induce government requirements for a pilot's license, so that no person, regardless of his ability, could get a license unless he was sponsored by two members of the association.

Then salaries began to go up. They went to $200 per month, then to $400 a month, then to $500 per month. Clemens gives instances in which the holdup reached salaries of $700 per month.

At least this was for work performed. Then the featherbedding idea got started. The pilots sought to get their contracts in the autumn. There was a long winter ahead in which the boats could not sail. They insisted that they get paid for those dry months.

The pilots also invented the idea, long before modern craftsmen thought of it, that a workday is not necessarily ten hours or eight hours but the number of miles they sailed. By using this kind of mathematics the incomes of the pilots in some instances went as high as $1,800 per month.

The captains of the boats had long since been relegated to an inferior position. They were required to permit the pilot to make all traffic decisions once the boat sailed. The captains were lectured by the pilots, not the pilots by the captains.

The humiliated captains sought to organize their group for a larger share in the shipping profits. Then as now, every time wages went up shipping rates were raised. Shippers began to groan, but old man river was supreme. They had to subsidize him.

Then the heavens fell in. Very quickly all river shipping died out. Costly steamers rotted at the wharfs. Two things were responsible. One was the war between the states. But more important was the coming of the railroad. New and faster transportation at lesser rates killed off the river trade overnight. The pilots had to turn to other pursuits.

There is an interesting comparison between the story of the pilots and that of the railroads of today as their passenger business is being taken over by airplanes. There is also a lesson in comparison with the coal industry where high prices are closing the mines.

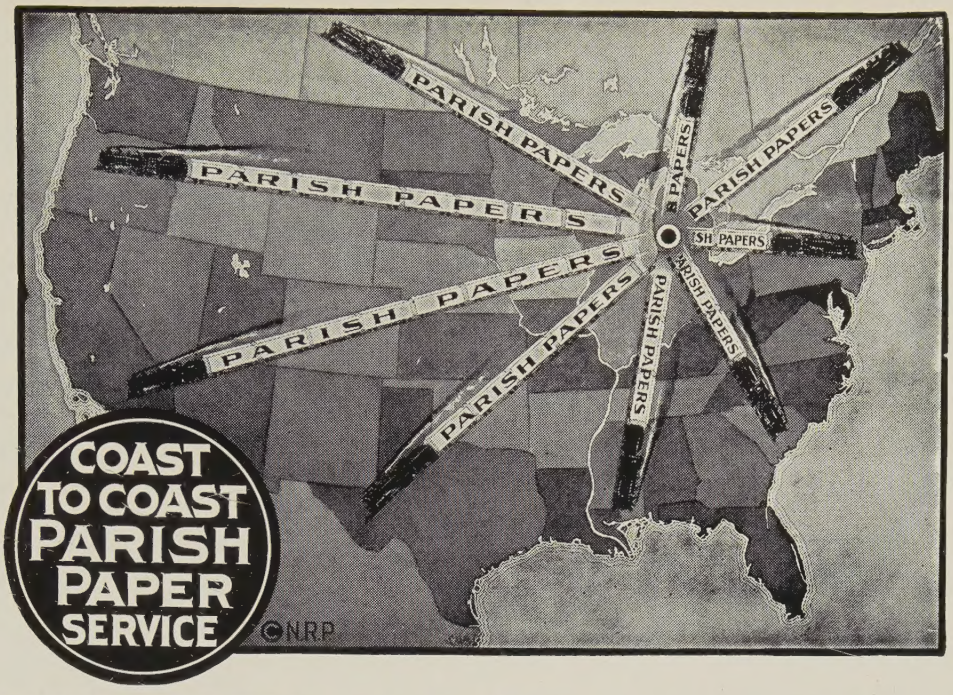
Progress has a way of balancing wages and profits with the nation's economy. When costs get too high, competition takes the trade. It can happen with steel as well as with river boats, railroads, and coal mines.

Twenty-five Years Ago

From an editorial in *Church Management,*

December 1934

Trustees are not spending money as they did in 1924—1930. Budgets have been cut. But there is sober thinking and honest planning. The despondency of the early days of the depression has vanished. Likewise, the extravagant enthusiasm of the first days of the New Deal has been dulled. The honeymoon is over. Ministers are not expecting miracles through the magnetic personality of the President. They, like the



NO MATTER WHERE YOU LIVE, OUR PARISH PAPER SERVICE WILL SOLVE YOUR "EMPTY PEW" PROBLEM

Distance No Obstacle

From Maine to California, from Texas to Northern Canada, come inquiries, telling the discouraging story of small congregations, indifferent workers, lack of co-operation, empty pews. Pastors realize the need of something that will keep the community informed of the Church's doings and awaken the interest of men.

In most instances we can refer to pastors in nearby churches where the Parish Paper Idea is used successfully. Regardless of how far away your church may be from us we can serve you quickly and effectively. Distance is no obstacle.

The Parish Paper Idea

If you are precahing to empty pews it is your own fault. The best method of church publicity, the proper use of printers' ink, will work wonders in your church. The big problem is to make people think about your church—thinking, talking, plannnig, contributing! With the Parish Paper you can talk with them, tell them what you are doing and planning to do; you can place your message in every home in the community.

Extend Your Influence

Why struggle along through your pastorate giving the best that is in you and yet laboring under heavy handicaps? What the Parish Paper has done for others it will do for you: advertise your church, increase the attendance and collections, conserve your time and increase your own prestige, and build a unity among your church workers and business men that will surprise you. You can be a successful pastor with a parish paper.

INVESTIGATE and THEN DECIDE

For samples, prices and full particulars regarding our service and the helpful sixteen-page illustrated Parish Manual containing detailed explanation of publishing procedure, fill out and mail the coupon.

Do it NOW. No obligation, of course.

USE THIS COUPON

Please send The Parish Paper Manual, sample parish papers, and full particulars regarding your Standardized Service.

Name _____

Street _____

City _____ State _____

C.M.

The National Religious Press

523 Ottawa Ave.

GRAND RAPIDS, MICHIGAN

churches they serve, are settling down for hard work.

* * *

One of the most significant changes is in the philosophy back of the church programs. Churches are becoming less publicity-conscious and more education-minded. Programs are being constructed, not to appeal to the crowds as much as to build Christian character.

* * *

Church mortgages are crying for some kind of adjustment. Unpaid obligations weaken the personality of a church as they weaken the individual. Moral problems surround every proposition for bankruptcy and liquidation.

Charles Darwin Influenced Theology

On November 24, 1859, the first edition of *Origin of Species* by Charles Darwin was published. It was the labored effort by an honest scientist to solve some of the mysteries of life. Its religious message was purely incidental so far as the author was concerned, but it ushered in a period of religious controversy which has persisted for a hundred years.

On the authority of the Bible, the church had taught that the world was created once and for all by the word of God. The theory advocated by Darwin was based on the assumption that the world and all things therein are in a constant flux. This may be progressive or retrogressive according to environment.

Imaginative minds immediately turned this philosophy toward the human race. Just as the creation of the world was not completed at the end of seven days, so the creation of man was not complete. "Man as yet is being made." So while one group felt that the new book challenged the story given in Genesis and was destructive to faith, another group found inspiration for religious service.

If the quality of a herd of cattle could be improved by selective breeding or a change of food, there were possibilities that the human race could be improved by environment and leadership. This concept fired the spiritual thinking of the world. It gave a new impetus to Christian missions, influenced the writing of the poets, and made a contribution to political thinking.

It probably is no accident that the famed Victorian age came at this particular time. Men dreamed that they could improve the society of the human race. Dean William R. Inge, who did so much to deflate the thesis of inevitable evolution, insisted that the Victorian age was the greatest period of history simply because its great men were moved by the illusion of greatness.

The hymns of the church began to reflect the new thought. There came into the verses a feeling of urgency. If the world was to be saved, human efforts were to have an important part in the process.

Alfred Lord Tennyson was the great poetic spokesman for the age. Check the hymns written by him in your hymnal and you will see the religious philosophy he espoused. He saw man freed from the shackles imposed by dogma and history and projecting his life toward a spiritual goal.

I have climb'd to the snows of Age, and I
gaze at a field in the Past,
Where I sank with the body at times in
the sloughs of a low desire,
But I hear no yelp of the beast, and the
Man is quiet at last,
As he stands on the heights of his life
with a glimpse of a height that is
higher.

The age of social action religion was a direct result of this new philosophy. Rauschenbusch, Strong, and Gladden proclaimed the philosophy from their pulpits. Henry Drummond's volume, *Natural Law in a Spiritual World,* projected a program of evangelism on the new thinking. Man became a partner with God in the redemption of the world. "The Kingdom of God is among you."

While the argument still goes on between religious groups, even those who repudiate any conception of organic or spiritual evolution have drunk sufficiently at the fount of this philosophy to include social service in their religious programs. Even the most persistent opponent of evolution will agree that environment can change the skin of the Ethiopian and the spots of the leopard.

On other pages in this issue we are publishing a litany which churches that wish to acknowledge the contribution of Charles Darwin may use in the anniversary year. It was written by Edwin Michael Hoffman, a retired Y.M.C.A. secretary who now devotes his time to poetry, music, and worship productions. Those who feel they owe a debt to Charles Darwin will appreciate this contribution.

A Sermon Issue

In the BI (before inflation) days the readers of *Church Management* would usually find several sermons in each issue of *Church Management.* Production costs combined with the constant growth of executive procedures in our churches have pretty well crowded out sermons during the past few years.

We have often thought that it would be helpful to major in sermons, as we have done in this issue. These sermons give a good cross section of the contemporary preaching in Protestant churches. If the innovation is well received we will try to find a place for a repeat performance in at least one issue each year.

Imagination in Preaching

G. Ray Jordan*

"Imagination" is one of the most misunderstood words in the English language. Too many people think it is a sign of immaturity. We anticipate children exercising this prerogative. Sometimes we say, "They stretch their imaginations," suggesting elasticity of minds. We do not, to be sure, condemn the very young for being imaginative, but we expect them to outgrow this "tendency to exaggerate."

When we so speak, however, we indicate with unmistakable clarity that we do not understand imagination. Indeed, to scorn this talent by refusing to cultivate it means that we deteriorate both mentally and spiritually.

Imagination is that insight by which we catch the meaning of words, the temperature of spiritual atmosphere, the unexpressed attitudes of people. It enables us to see what others do not see. Often, by using it, we are able to make others see what we see. Artists, painters, writers, speakers—all must exercise imagination if they are to rise above the ordinary. Scientists are no exception to the rule. It is necessary for every profession.

Never has imagination been so vital for the Christian preacher as today. Without this quality he descends to deadly dullness. John Masefield declares: "Man consists of body, mind, and imagination; his body is faulty, his mind is untrustworthy, but his imagination has made him remarkable." Certainly neither the preacher nor his message can become Christian without it. It is a *sine qua non* of his profession.

Power for the Preacher

We readily understand that imagination is a requisite for the successful poet, but insight into lyrical beauty and rhythm is also vital for the preacher. Any minister who is lacking in this ability is seriously handicapped. Only when he understands the soul of the poet is it possible for him to evaluate the worth of imagination. Only as he sees beauty as Wordsworth did, for instance, does he either come under its spell or have it become a part of his very being.

I wandered lonely as a cloud
That floats on high o'er vales and hills,
When all at once I saw a crowd,
A host of golden daffodils;
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.

. . . oft, when on my couch I lie,
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure fills,
And dances with the daffodils.

Ten thousand times ten thousand people had seen daffodils long before Wordsworth wrote these lines, but no one can see daffodils after reading these lines understandingly without appreciating beauty as he never has before. He comes to see the vital relationship of loveliness to life as never before.

Wordsworth possessed this remarkable quality in a marked degree. This is one of the secrets of his greatness as a poet.

My heart leaps up when I behold
A rainbow in the sky:
So was it when my life began;
So is it now I am a man;
So be it when I shall grow old,
Or let me die!

Indeed, we are already dead if our hearts do not leap up when we behold a rainbow in the sky. It may be we are not yet buried, but mentally and spiritually in the area of beauty we are without life.

No minister can make his congregation come to life unless he himself has a resilience of spirit which is contagious. It was written of Stevenson that he died with a thousand stories in his heart. The minister must live with a thousand stories in his mind and heart—stories of other people's daily experiences, carefully kept and wisely understood. They are a spiritual asset that no preacher can ever overestimate.

The Creative Power of Imagination

Imagination is one of the greatest creative forces in life. In every area we see this fact underscored. Could there have been a more dramatic or indisputably accurate manifestation of its power than the experience of two men from Dayton, Ohio, on the sand dunes of North Carolina a little more than fifty years ago? They had the idea that they could fly a heavier-than-air machine. Many people laughed at them; but two men had imagination! With the insight of minds that were clear, they saw something which most people did not see, or believe.

December 17, 1903, was a notable day. Historians will treasure the record. Orville Wright kept a heavier-than-air machine in the air for twelve seconds. Later the same day his brother Wilbur kept this same machine in the air for fifty-nine seconds, flying 852 feet. Nothing will ever be the same again. Nothing can ever be the same. It was like waving a magician's wand. Transportation had a new birth. The world became a neighborhood that day. Wars can never be fought again as before. Problems never thought possible are now involved in all national and international relationships. People can never be the same, for all our life is different. All history took a turn on that notable day! Two men created what their imaginations had seen! They gave the world something which had not been real, but which did become quite real.

So in the area of science imagination has brought to the minds of trained men the knowledge that within the iron bar are millions of molecules, and within the atom are millions of electrons. Thus, too, any student of astronomy may see the stars, but imagination makes it possible to see the whirling worlds of the universe.

*Dr. Jordan is professor of preaching and chapel preacher at Candler School of Theology, Emory University, Atlanta, Georgia.

That is why scientists with insight do not smile incredulously at new and unexplored possibilities. Caesar would have laughed if a radio or television set had been described to him. The thought of his words *Veni, vidi, vici* reaching the ears of millions of unseen hearers would have seemed only the dream of a distorted mind. Milton's *Paradise Lost* was not written with a fountain pen. The first draft of Dante's *Divine Comedy* was not typed on a Royal or an Underwood. These are only a few "impossibles" which became realities because of the imagination of men.

Effective Speakers Use Imagination

Yet in certain areas men have always known how to use this talent. Standing by the pyramids near Cairo, Napoleon demonstrated his tremendous sway upon the minds of men when he said: "Soldiers, forty centuries look down on you!" He was quite accurate in declaring that "imagination rules the world."

The most effective ministers have known the power of imagination and have demonstrated it with remarkable finesse. George Whitefield often manifested the force of this personal asset. On a certain occasion the faultlessly correct Lord Chesterfield was seated in Lady Huntingdon's pew while he listened to Whitefield preach. The great evangelist, who knew how to use words with moving power, was describing a blind beggar led by a little dog. A fragile string, he said, was tied around the neck of the dog. The other end of the string was in the left hand of the beggar. With his right hand the beggar carried a cane. By means of it he was tapping his way along the walk. George Whitefield told how the fragile string broke, and how the man continued groping his way with his cane. Dramatically he described how the man stumbled along toward a precipice. Suddenly the cane dangled in the air and slipped from his grasp into the abyss below. The blind beggar slowly groped forward, reaching for the cane which had dropped from his hand. Unwittingly he was hovering over the brink of the chasm. The tension was more than even the cynical Chesterfield could stand. Leaping to his feet, he shouted, "By heaven, he's gone!"

Few speakers are able to make their hearers see so effectively what they are depicting verbally as did Whitefield. Nevertheless, all who have a powerfully persuasive ability understand and appreciate the tremendous asset of this personal talent.

This is particularly true today. Having to compete with radio and television, the minister finds that imagination is no longer something which is merely helpful. He comes to the realization that it is a requisite of good preaching. Television will doubtlessly push thousands of ministers out of their pulpits, for this media now brings into our homes practically every part of the personality, with the exception of the living person himself. Any speaker who is not capable of making other people see what they have never seen and feel what they may have never felt about the great ethical issues of life is doomed to defeat. The gospel is never uninteresting. It is vital to all our life. It is vivid, dramatic, appealing, intriguing. It is more than these. When it is presented in a way worthy of its character it always provokes keen interest and often excitement.

Sermons Must Demonstrate Imagination

Fortunately there are sermons which demonstrate the value of imagination. The preacher who changes the thinking of people and who convinces their minds of the dependability and worth of Christ's message and way of life must possess something more than the ordinary. He must have the ability to make his indifferent and unconcerned hearers see themselves as they were when first they declared their loving loyalty to Christ and what they hoped they would be ten, twenty, thirty, or forty years after that great hour.

The effective evangelistic preacher will make us see not merely our worse selves but also our potentially better selves. He may use an incident like that which occurred on a Pullman car of a streamliner when the train was bringing people home from one of our cities, to which thousands had gone for the purpose of witnessing a nationally known horse race. The writer who relates this incident found himself in the same Pullman car with a number of men who had lost heavily by betting on the wrong horse. They were drinking and swearing about their bad luck. In the same car, near the front, was a little boy of preschool age, whose mother had intrusted him into the care of the Pullman porter. The porter had made down the lower berth. Having been taught to say his prayers each evening, and also having learned to pray aloud, he knelt by the side of the lower berth. As the train rattled along the tracks at some seventy miles an hour, the little boy began to pray in his high treble voice. Everybody in the car became quiet. Men who had been raucous and loud in their profane references to their luck listened with noticeable reverence, the kind which suggested a sense of subdued awe. Finishing his prayer, the laddie concluded with "Amen" and crawled into the lower berth. One of the men who had been loudest and most profane in denouncing his luck exclaimed: "My God! What is it I have lost that this child has!"

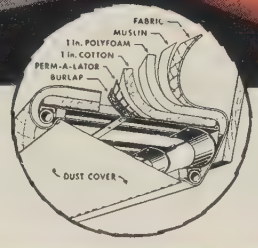
By using techniques which stimulate imagination, the wise preacher cultivates the ability to make many of his hearers see that although they may have lost something grand and great, by the power of God it can be restored. So he works daily to increase his capacity to make his hearers see and feel dynamic truth. All the while he knows that his ability to increase the insight of his hearers will be contingent to a marked degree upon the power of his own imagination. Only so do we understand them, sense their sorrows, and feel their pain.

When Jesus said we were to do unto others as we would have them do unto us, in one sentence he was emphasizing the necessity of human understanding and Christian character. And yet without imagination we dare not try to do unto others as we would have them do unto us. Actually we harm other people when we try to live by the "golden rule" unless we understand them, appreciate their thoughts, and enter helpfully into the perplexed confusion of their minds and hearts. We must project ourselves in their places. This demands imagination of the highest and most spiritual quality.

Some sociologists tell us that the lines of neither race nor sex can really be crossed. This is possibly true. If it is, that fact only underscores the importance of cultivating the ability to understand other people by projecting ourselves into their places.

Imagination and International Relationships

In his pulpit messages the minister will point out that undoubtedly one of the reasons for the failures of the United Nations is the fact that we will not cultivate the capacity to understand each other. We refuse to project ourselves into the places of others. We are eager for people to understand us, but we do not take time to appreciate their viewpoint, their attitude, their background. Historical imagination demands a knowledge of history, an appreciation of

FLEXSTEEL spring pew seat
BY Turney
◆ COMFORT
◆ DURABILITY
◆ BEAUTY
TURNEY, a name of distinction in fine church furniture, now offers the finest quality church seat in America—the Flexsteel spring pew seat. The patented Flexsteel system is especially engineered and designed to our specifications.


Flexsteel pew seating can be purchased only under this trademark
TURNEY WOOD PRODUCTS, INC.
HARRISON, ARKANSAS
Box 309
EMpire 5-8248

national traditions, and a mental grasp of those circumstances which we are prone to believe "circumscribe others." We fail to see that our unwillingness to appreciate and understand other people is but another indication of how narrow and little we ourselves are, mentally and spiritually.

George Bernard Shaw seems to have been thinking of this when he prophesied that the United Nations would probably fail. The major reason he gave was the language barrier. Members have not taken time to state their ideas in the simple language of porters, red caps, and household servants. Doubtless, however, one explanation for this specific failure to learn how to use plain, short words is in the fact that we do not try to understand each other's history, background, mental milieu, and all of the contemporary circumstances which seriously affect our lives. We refuse to see what other people see and to feel what they feel. This may be the main obstacle between Western civilization and the Oriental world.

Certainly Christian ministers will be eager to develop the imagination of both employers and employees. All need the capacity to put themselves in the other's place, and then with love—what St. Paul called agapé—to go out to bridge the chasms that separate one group from the other. Sir William Beveridge, of the London School of Economics, was right when he declared that "strikes and lockouts and other industrial stoppages could be put to an end pretty quickly if employers and employees would try to put themselves in thought and imagination in each other's point of view." All must learn to look at both people and programs through the eyes of Christian understanding.

Malicious Gossip

Pointing out the sin of wrecking character with words requires even more finesse in the art of provoking imaginative minds. But there comes a time when the minister will need to make his people feel the terror of malicious gossip. A story widely circulated by Sir Ronald Selby Wright may help him awaken dull minds. This English writer refers to some rings which a salesman in Cairo, Egypt, was eager to sell. One of these looked very much like a signet ring. It was rather large, the kind a man often wears. As the salesman pressed a little catch at the side, the ring opened. There was a hollow cavity in the middle of it. "These," said the owner of the shop to Dr. Wright, "are poison rings. You see, you put the poison in there, then you close the ring, and when you press so, you can drop the poison into somebody's cup and no one knows." It was an interesting idea, but also a very expensive ring.

When Dr. Wright told some friends of this incident, one of them exclaimed: "What a dirty trick!" Certainly the ring did make possible "a dirty trick," one even worse than that! Is it, however, any worse than what some of our so-called friends do when, over the coffee cups, they drop the poison of untruth and of prejudiced words concerning someone who is not present?

Such stories can be used to provoke earnest thinking on the part of people who may not have realized the terror of malicious gossip. They open the eyes of our minds and etch vivid images upon our memories.

Kahlil Gibran's *The Mad Man: His Parables and Poems,* which concerns sleepwalkers, depicts the terror of unconfessed hatred. Gibran says that in the town where he was born lived a woman and her daughter, both of whom walked in their sleep. One quiet evening when everything seemed to be bathed in silence, the woman and her daughter,

"walking yet asleep, met in the mist-veiled garden." The mother said: "At last, at last, my enemy! You by whom my youth was destroyed, who have built up your life upon the ruins of mine! Would I could kill you!" The daughter's judgment of her mother was just as harsh. "O hateful woman," she exclaimed, "selfish and old! Who stand between my freer self and me! Who would have my life an echo of your own faded life! Would you were dead!" At the very moment they finished speaking, a cock crowed. This awakened both women. Speaking very gently, the mother said: "Is that you, darling?" And just as gently, the daughter answered: "Yes, dear!"

Divine Mercy

Usually our imagination must be quickened if we feel the force of and respond to the appeal of divine mercy. Shakespeare's lines become relevant and meaningful:

The quality of mercy is not strain'd,
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice bless'd:
It blesseth him that gives and him that takes.
'Tis mightiest in the mightiest: it becomes
The throned monarch better than his crowns;
. . . . . .
It is enthroned in the hearts of kings,
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice.

Consider again the story of John Masefield's *Everlasting Mercy.* In dramatic descriptive phrases one can relate how the poacher, Saul Kane, was cruel, drunk, and vile. Then came the beckoning purity of a woman, who finally brought this transgressor into the court of heaven. Quite effectively the preacher might quote Saul Kane when he said that he "neither thought" nor did he "strive." He yielded himself to God, and peace came to him. The bolted door had actually "broken in, I knew that I had done with sin."

When imagination makes it possible for us to envision what Christ saw from Golgotha's hill and we become dedicated to the spirit of Christ on Calvary, our world will have hope, for then God will have a chance to use us in saving his world—and ours. After all, imagination, education, and dedication belong together. This is the message of those who know how to make imagination Christian!

Sun Valley Churches

Looking to the 1960 Winter Games

The Protestant Building

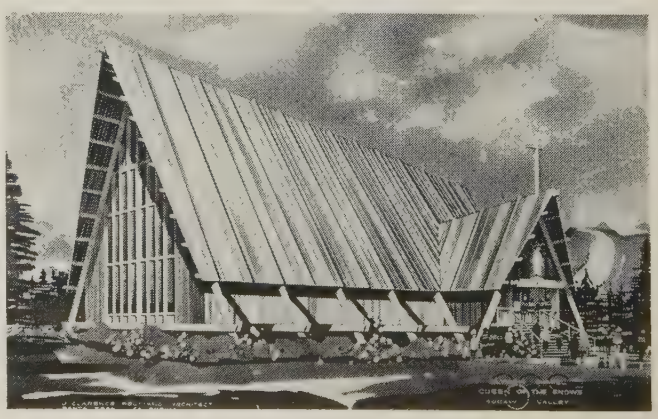
The champion skiers of the world will gather at Sun Valley, California, from February 18 to 28 for the eighth Olympic winter games. We are not familiar with what has been done by churches at other Olympics, but in Sun Valley the participants will find new churches of both Protestant and Catholic faiths to provide religious worship, fellowship, and spiritual help in instances of accidents, personal tragedies, or other situations requiring ministerial counsel.

The responsibility for the planning and erection of the Protestant church was assigned to the Northern California Congregational Conference by the Northern California-Nevada Council of Churches. This body selected as designers John Lipscomb, George Killam, and Robert Whitaker, who are associated with the architectural firm of Barbachano, Ivanitski & Watanabe of El Cerrito, California.

The plan, which has been described as a floating shell, harmonizes with the towering mountains. Functionally it provides a worship chapel which will seat one hundred worshipers, with a narthex which will seat fifty more. At right angles to the chapel is the fellowship unit. In the heart of its social area will be a sunken fireplace with a suspended chimney. The fellowship or "conversation" room symbolizes the genius of Protestantism.

The Catholic chapel, designed by J. Clarence Felciano, Jr., of Santa Rosa, with John D. Royce, Jr., and Albert Mihaly, Jr., also of Santa Rosa, as associates, has a much simpler design but will seat three hundred worshipers. The priest in charge of the church is Patrick

(turn to next page)



Where Catholics Will Gather

Death in Perspective

John W. Meister*

. . . and he died.—Genesis 5:5

Death is an inevitable fact of life. Every man is born to die. Even our Lord was "crucified, dead and buried." In the Genesis chapter from which our text is taken we find "the book of the generations of Adam." The phrase "and he died" stands out like the tolling of a bell to mark the end of each of eight patriarchs.

Death is not a sudden experience tacked on to the end of life. It is an integral part of living. When H. G. Wells died, the last words he spoke received wide publicity in the newspapers. To some of those around the bedside he said, "Don't bother me; can't you see I am busy dying?" These words were not only the last utterance of a gallant spirit; they were also a description of us all. Especially after we reach an age somewhere in our twenties we are all of us "busy dying." Biologically, physically, we are running down and wearing out more than we are growing up. When death overtakes us, it is not so much like being encountered at midnight by a bandit on a dark highway as it is like meeting at midday a brother with whom we have lived for days and months and years.

Efforts at Escape

Even though the fact of death is ever with us—both as the obvious end of our physical existence and as a process bound up with living itself—surprisingly few people face up to death as a fact of life. We hide from it; we gloss it over; we pretend it isn't there. Look at some of the ways we handle it.

Every time we use a phrase like "If anything should ever happen to me . . ." we give tacit testimony to our illusion that we may be the happy exception, that we may be the one person out of the entire human race who will not have to die. What we really mean is "When death comes to me . . ."—and we had better say what we mean, for come it will!

Again, we sometimes act as though we can avoid death simply by living longer. The Genesis stories of the patriarchs with their fantastic longevity, ranging from 365 to 969 years, are a sort of wistful reflection of what men have always liked to believe might be. Later on in the Old Testament a more realistic writer frankly confesses: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." (Psalm 90) Actually, people live longer today than at any other time in history, and the prospects are that we shall live still longer (or not at all, depending upon our handling of the atom). Nevertheless, however long we live, the end will inescapably come.

Still again, some people seem to defy death by fortifying themselves behind the material blessings of this world. Remember our Lord's story of the prosperous man who tore down his barns to build bigger ones that he might lay up much goods for himself. Most of us do not build barns, but we do build bank accounts and buy homes and develop investment programs—and sometimes we do it with the arrogance of one who believes that his possessions are his own, that what he has he will have forever. The fact is that someday, like the man in the parable, "our soul will be required" and all that we have accumulated will be left behind.

Any mature, any grown-up handling of life requires that we accept death as a fact, as a present fact, and as a personal fact—as a fact that is now happening to us. Each one of us is now "busy dying." Everyone we know and love is "busy dying."

Never morning wore
To evening, but some heart did break.

Not all the hiding, not all the soft music and pretty pictures in funeral homes, not all the lovely flowers can remove that fact. Any honest handling of our own lives requires that we face up to that fact.

Man's Point of View

When we face up to death from man's point of view we are struck dumb with terror. Death appears as the very contradiction of life. It spells "finis" to the highest known product of the universe. If God has created the universe in order to create human personality, and if that human personality dies, then God is frustrated in his purpose. When we look at ourselves we may properly doubt our own worthiness to live forever, but when we look at someone we love we cannot doubt that death is totally irrational. It does not make sense. It breaks the creative process at the moment of its highest accomplishment.

Left to ourselves, looking at death leads to despair—to utter hopelessness, to futility. At the instant we confront death—either our own or that of someone we love—then, if at no other time, we need God. Only if death makes sense to God can we retain our sense. Only if death helps God can we hope in the face of death. Only if death holds purpose in God's plan can it possibly hold promise

*Minister, First Presbyterian Church, Fort Wayne, Indiana.

SUN VALLEY CHURCHES

(continued from page 16)

J. O'Neill, himself an ardent skier. He plans to hold morning masses on Sundays from six o'clock until noon, and possibly also in the afternoon and evening. He has indicated his desire to hold one mass in the game area with a seating capacity of nine thousand people. The Catholic chapel does not provide a recreational area as does the Protestant.

The Protestant chapel as yet has no pastor. One who is a skier will be selected. Both chapels have been erected for permanent use. It is anticipated that Sun Valley will become a California state park which will require a year round religious program.

in our life.

What does death mean to God?

God's Point of View

Perhaps the most profound picture of what death means to God is given by Paul in one of his letters to the church in Corinth. I refer to the passage in First Corinthians, the fifteenth chapter.

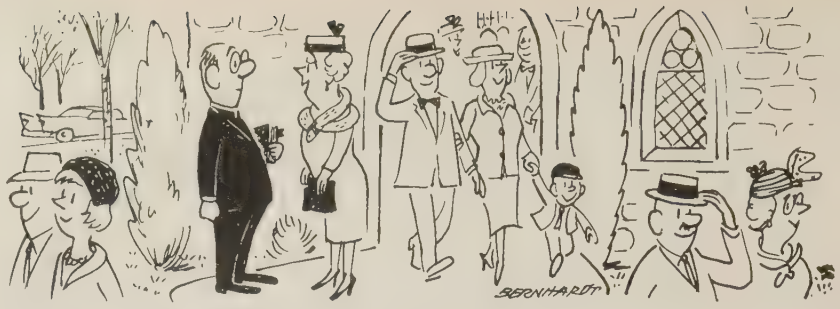
From the pen of the inspired apostle we learn that death means to God precisely the opposite from what it means to us. To us it spells cessation; to him it spells continuance. To us it seems frustration; to him it seems completion. To us it appears as the end; to him it appears as the real beginning. To us it looks like the last contradiction to life; to him it looks like the longed for fulfillment. To us it is tragic nonsense; to him it is the highest logic.

Who can hope to improve upon St. Paul's figure of speech? When we want to grow a crop of wheat we do not sow majestic stalks of grain. We sow seeds, naked brown kernels of grain which appear to be utterly lifeless, hopeless, dead. But the miracle of life is contained within those naked kernels. When the mysterious powers of the soil and sun and showers begin to play upon the seeds, the miracle of life breaks through the "lifeless" shell of the seeds, pushes through the earth, and emerges into the open air cloaked with a graceful new green and amber garment. Presumably a grain of wheat could last forever as a grain of wheat. But it can fulfill its highest purpose and bring forth new beauty and new life only when it succumbs to the torturous confines of the dark earth—when it is dead and buried.

So it is with our dying. It is the means of transformation from a physical body to a spiritual body. It is the means of graduation from life on one level to life on an unbelievably higher level. It is the means of fulfillment of our highest purpose and highest calling. It is the means of changing what is perishable to what is imperishable. It is the means of accomplishing God's victory, God's intention in creation.

Life Continues

This means that from God's point of view life continues. Death does not "break off" life, does not end life. Death lifts life into a new environment, onto a new level. So! The life which continues is the life we now possess, which brings eternal life into this very moment. The only life we can take into eternity is the life we now live. Dr. James Bryant Conant, one-time president of Harvard, has told of a sign come across by a certain tourist. This motorist, having been forced to detour, came to an uninviting stretch of unimproved road, at the entrance to which had been placed this notice: "Choose well your rut, for you will be in it a long time." Eternal life is not a detour, but the King's highway. However, our only mode of travel on that highway is in the life we now live —so we had better develop it well that it may lead us into pleasant places.



"WAS THE SUBJECT OF YOUR SERMON ANYONE I KNOW, PASTOR?"

From "Dateline"

. . . to develop

Death from God's point of view means not only that life continues but that life continues to develop. Life implies growth. Without growth and development there is no real life. Eternal life likewise implies growth and development. Oliver Wendell Holmes somewhere pictures this truth in an excellent manner. He tells us that he would have a father go to the school where his boy is and suddenly take him out of school, saying, "Now, my boy, the time has come when your education is finished, and you must come out into the world with me. All the wide, wonderful world is before you." Then, as the boy stood looking out upon life with open eyes, he would have the father say to the boy: "Now, my boy, this is just like death. Death is leaving the old school, with its hard lessons and its perplexing problems and unanswered questions, and passing out into the fuller life with its golden opportunities and its unlimited field of service."

Maltbie D. Babcock caught up the same idea in a little poem:

Some day the bell will sound,
Some day my heart will bound,
As with a shout that school is out
And, lessons done, I homeward run.

Near the end of his life Victor Hugo wrote a beautiful confession which I want to share with you:

I feel within myself the future life. I am rising, I know, toward the sky. The sunshine is over my head. Heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the result of bodily powers. Why then is my soul more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale and yet it is history.

For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song; I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave, I can say like so many others: "I have finished my day's work," but I cannot say, "I have finished my life." My day's work will begin the next morning. The tomb is not a blind alley—it is a thoroughfare. It closes in the twilight to open in the dawn. My work is only beginning. My work is hardly above the foundation. I would be glad to see it mounting and mounting forever. The thirst for the infinite proves infinity.

When this perishable puts on the imperishable, and this mortal puts on immortality, then, and only then, shall be brought to pass the saying, "Death is swallowed up in victory!" "Thanks be to God who gives us the victory through our Lord Jesus Christ."

Even so, come, Lord Jesus! Amen.

(end)

GLORY THROUGH THE CLEFT

And Death itself, to her, was but
The wider opening of the door
That had been opening, more and more,
Through all her life, and n'er was shut,
—And never shall be shut! She left
The door ajar for you and me,
And looking after her, we see
The glory shining through the cleft.

John Oxenham

The Healing Therapy of Forgiveness

Norman S. Ream*

A famous psychiatrist is reported to have said: "I always send my patients to hear the Reverend Dr. Smith preach. He preaches on the forgiveness of God."

No doubt that psychiatrist realized the fact, recognized now by more and more authorities, that forgiveness is one of the most powerful therapeutic ideas in the world. Even though they might not understand the theology behind it, these authorities recognize the value of forgiveness. When Jesus said to the sick, "Thy sins are forgiven thee," he was probing the depths of man's life. When he admonished man to forgive, not once, not seven times, but seventy times seven, he was prescribing that which could raise a man into abundant life.

These modern experts are just beginning to catch up with Jesus' knowledge of man and of what is within him. They now see that nothing can make a man more sick than knowledge of some past sin or error, real or even imagined, for which he does not feel he has been forgiven. There is only one illness so serious, so fatal, to man's mental, physical, and spiritual well-being as the unmet need for forgiveness, and that one is the hatred—the animosity and ill will—that refuses to extend forgiveness.

These two things—refusal to forgive and the feeling that one stands desperately in need of forgiveness—are responsible for much pain and anguish. Most of these problems concerning forgiveness which plague men, however, are not psychological problems. Basically they are religious problems. Jesus recognized this by always relating forgiveness to God. He promised the sick, not his own forgiveness, but God's forgiveness. He admonished men to forgive, not because it would make them happier, but because it would open the door to God. He warned us that unless we forgave, we could not ourselves find the forgiveness of God. This is not because God wants to barter forgiveness for forgiveness, but because by the very nature of the spiritual life we shut ourselves off from God's forgiveness by that attitude within ourselves which refuses to forgive.

Luke quotes Jesus as saying: "Forgive us our debts as we forgive our debtors." Matthew has him say: "If ye forgive not men their trespasses, neither will your heavenly father forgive you your trespasses." In other words, we cannot become free unless we help to free someone else.

It is Tolstoi, I believe, who tells that wonderful story about the old woman cast into hell because in all her life the only good thing she did was to give a green onion to a beggar. St. Peter, somewhat troubled by this woman's presence in hell, talked to the authorities about whether or not she should remain, and they came to the agreement that St. Peter would extend a green onion. If she could hold on to it, they would pull her out of hell. The green onion was extended. The old woman grasped it and began to be pulled out of hell. But others around her, seeing that she was about to escape, immediately grabbed her legs that they too might be pulled out of hell. The old woman, selfishly afraid that she might not be made free if others sought freedom with her, began kicking the others off, and in the attempt she lost her own hold on the onion, falling back into the depths of hell.

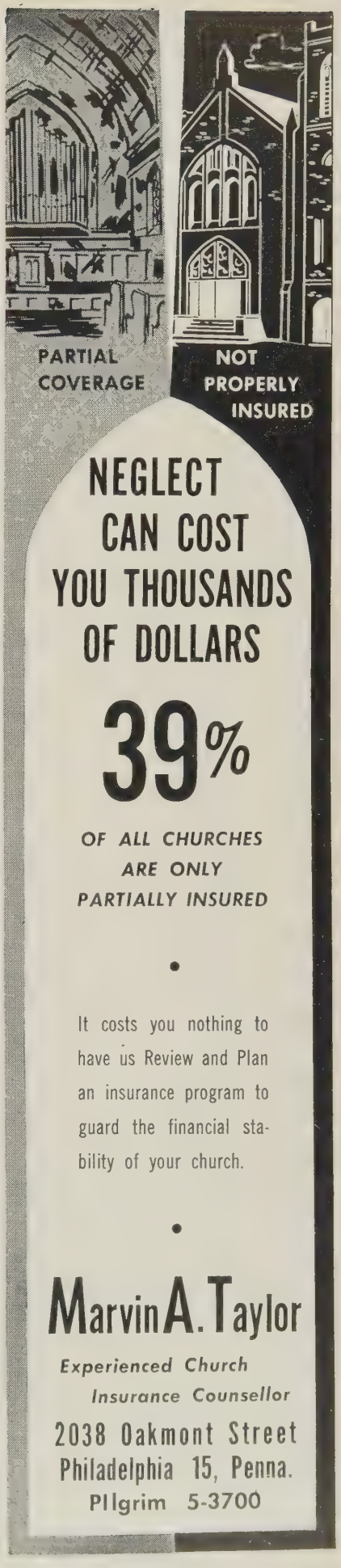
The very nature of forgiveness, as illustrated in the teachings of Jesus and in this story by Tolstoi, requires that salvation be not a personal thing but always social. We are saved as we seek to save others.

II

You and I, whenever we repeat the Lord's Prayer sincerely, are confessing to God that there is within our life much that needs to be forgiven. But we are also requesting God not to forgive us unless and until we have forgiven those who have sinned against us.

There are two classes of people who

*Minister, First Congregational Church, Wauwatosa, Wisconsin.


PARTIAL COVERAGE
NOT PROPERLY INSURED
NEGLECT CAN COST YOU THOUSANDS OF DOLLARS
39%
OF ALL CHURCHES ARE ONLY PARTIALLY INSURED
It costs you nothing to have us Review and Plan an insurance program to guard the financial stability of your church.
Marvin A. Taylor
Experienced Church Insurance Counsellor
2038 Oakmont Street
Philadelphia 15, Penna.
PIlgrim 5-3700

sometimes feel that they have no need for forgiveness. The first is the young. The young often feel that because they do no serious wrong in the eyes of parents or the law they are living pretty decent lives. They tend to think mainly in terms of sins of commission. But the older we get the more we see within ourselves sins of omission—the things we should have done and didn't because of selfishness, pride, or laziness.

The other class which often feels itself without sin is composed of those who recognize that others feel ill will toward them but cannot see that they deserve that ill will. They repeat the cry of the psalmist: "They hated me without a cause." These people are in the grip of a spiritual blindness which cannot see that there is always something to be said for the other side and that it does indeed take two to make a quarrel.

Nothing is more pathetic than the person who complains that he has always done the right thing and has always lived a good life, but in spite of it people don't like him. Such a person cannot see that there is something amiss in him, that he has never freely extended his love and forgiveness to others. If he had, he would not now feel wronged by them and sorry for himself.

III

But the most important aspect of this whole problem for men and women who are sick or apt to become sick because they lack forgiveness is the matter of how we can forgive and how we can be forgiven. There are many situations in which we know what to do but do not know how to do it. This is one of them. The person who goes to a psychiatrist may discover that his problem is caused by hatred for someone whom he has never forgiven. But he needs to know how he can lose that hatred and find peace. Psychiatry cannot tell him how. Only religion can tell him how.

Religion tells him that the answer is in love. We can receive forgiveness only as we love. Turn again to our authority, the New Testament. Love and forgiveness go together. Jesus sat one day in Simon's house. A sinful woman annointed his head and feet. Simon remonstrated, and Jesus pointed out that she had done much for him out of love; then he said: "Her sins, which are many, are forgiven." Why? ". . . because she loved much." Now you may say, "Yes, I can see that in order to forgive I must love, but how can I love that which is so unlovely?" The question is an important one. How can we love those who are ignorant? those who are selfish? those who despitefully use us and persecute us? The answer is to be found where all ultimate answers are to be found—in our faith in God. Do I have faith that God created me and loves me? If so, then do I likewise have faith that God created all other men and loves them? And if God created all and loves all in spite of his perfect knowledge of all, who am I to withhold my love and forgiveness?

IV

To many people the life of love and forgiveness looks like a kind of weakness. They are tempted to call it impractical. But what way of life known to man is more practical in the long

(turn to page 24)

The Student Chorus

For the Training of Mature Men

Our February 1959 issue contained an article on George Mercer, Jr., School of Theology, an Episcopal seminary which specializes in the training of mature men. The editor mentioned that he knew no other which had such a specialty. Readers called his attention to several. Included was the Concordia Theological Seminary located in Springfield, Illinois. This is a seminary of the Lutheran Church—Missouri Synod originally founded in 1846 in Fort Wayne, Indiana.

It was primarily founded to help German immigrants who wished orders of the church to prepare for the work in the new world. The location has changed twice during its life. The first move was to St. Louis; the second, to Springfield. It has always kept the ideal of preparing serious-minded men who wish ordination.

The current yearbook which lists the student body of 385 includes this paragraph:

The objective of the Concordia Theological Seminary is to train men for the ministry in The Lutheran Church—Missouri Synod and its sister synods in the Synodical Conference. It aims particularly to serve more mature men who for one reason or another decide to study for the ministry later in life than is ordinarily the case, and who, therefore, usually lack a classical academic background.

LUTHER STATUE
Recently placed is the new statue of Martin Luther made by Friedrich Adolf Soetebier.

The Sign of the Fish

John W. McKelvey*

What is man that thou art mindful of him, and the son of man that thou dost care for him? . . . Thou hast given him dominion over the works of thy hands; . . . the fish of the sea, whatever passes along the paths of the sea.
—Psalm 8:4, 6, 8

The primary thing that determines the difference between man and the other creatures of the earth is not physical size and strength but his God-given capacity "to have dominion over the works of God's hands" and to put "all things under his feet." Were the poet who penned the eighth Psalm living today, he might have related man's dominion to electronics, nuclear power, and interstellar spaceships. Yet I wonder if his reference to the living creatures of our earth, "all sheep and oxen, and also the beasts of the field, the birds of the air, and the fish of the sea," is not more eloquent and picturesque than anything else. Certainly his reference to "the fish of the sea, and whatever passes through the paths of the sea" has not lost one iota of romance or meaning, even in this dawning era of spaceships. From all I hear and see, one of the greatest industries of mankind centers on one category of creation, the fish of the sea.

There are many men more adept and successful than I in the fine art of fishing, but no one tries his hand at fishing very long without learning a few pointers and observing a few rules. For one thing, you soon learn to distinguish between the various species of the fish of the sea, where they habitate, what they go for, and how best to catch them. No use fishing for mackerel by dropping a line fifty feet to the bottom, or trolling on the surface for hake, flounder, and sea bass. But if you will content yourself to sit idly in a skiff and dangle a line baited with tiny periwinkle or a slimy, oozy clam some fifty to a hundred feet into the depths, particularly if anchored on the heaving bosom of a favorite cove, the chances are good that you will pull up hake, sea bass, and sand sharks twenty to thirty inches long. Or if you will yield to the impulse of a little exercise and row your skiff over the swelling waves along the rugged coast of Muscongus Bay, trolling a line with a spinner and a hook some seventy feet or more behind you, it won't be long before you feel a strike and see a mackerel break water, struggling desperately for freedom.

However, there is more to fishing than learning a few pointers and observing a few rules. There is something involved that is related to every fisherman's happy cry "I've got one!" There is something that puts a thousand-dollar smile on his face and a merry twinkle in his eye when he holds up his catch and boasts even more eloquently about "the one that got away!" What it is that makes a man ply the paths of the sea and trade his time and patience for the privilege of catching hake or flounder, sea bass or conners, pollock or mackerel, is accurately tied in with what the psalmist calls man's "dominion over the works of God's hands."

Think of what an achievement it is for man to assert his mastery over the fish of the sea! Penalized by creation to make his dwelling place on the dry land, limited in his ability to pursue the fish of the sea to their hidden haunts in the briny deep, yet driven often by hunger and sometimes by pure diversion to have dominion over the works of God's hands, including the fish of the sea, man pits his wits against the swift and wily creatures—and triumphs. This is what lends excitement to fishing, this sense of dominion, the feeling of preeminence. It exhilarates man's ego and causes him to wonder and inquire, "What is man that thou, O Lord, art mindful of him, and the son of man that thou dost care for him?"

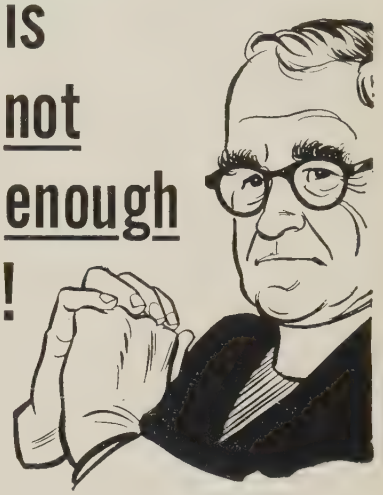
Fishers of Men

There have been many answers, of course, to this classic interrogation of the psalmist; but the best answer is that which portrays man as a creature of power—not physical power, for man's physical puniness in contrast to many other creatures of land and sea is startling, not to say even ludicrous in character. Yet man stands as the symbol

*Minister, Lansdowne Methodist Church, Lansdowne, Pennsylvania.

SERVING A CONGREGATION . . .

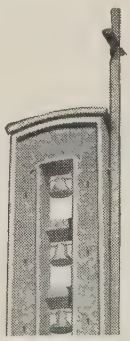
is not enough !



Your Church Should Reach Out Into Your Community, Too

Many, many pastors have accomplished this responsibility through the wonderful, spiritual inspiration of Carillon Bells by Schulmerich®. They ring out and "touch"—with an awareness of your church—every man, woman and child in your community.

For here is traditional bell music whose eloquence speaks far beyond the range of your voice. It summons *all* to worship. It helps to fill your church to capacity. It enables you to fulfill your *full* responsibility.



Available now to every church, large or small, is Schulmerich's newest development — Americana® Bells. Adaptable to every need, automatic or manual, these bells need no tower. An ideal memorial for donors. Write for thrilling demonstration, without obligation.

SCHULMERICH CARILLONS, INC.
15129 Carillon Hill • Sellersville, Pa.

®Trademark of Bell Instruments produced by Schulmerich Carillons, Inc.

of dominion on a higher level of power. "Brain plus a little brawn is the master of brawn plus a little brain," says William R. Taylor of Toronto University. Man is God's answer to brute force. In man it is a case where "mind is might and spirit is power." And this is the thing that differentiates man from the beasts of the field, the birds of the air, and the fish of the sea.

It baffles us that man should possess this power of dominion, and this not of his doing but of God's creation. Yet it makes no difference how far back you place the origin of man, it is still so. And with each passing millennium man has increased this dominion until now man has triumphed not only over the so-called sentient creatures but over the nonsentient forces as well.

Not only this, but man has come perilously close in our hectic times to assuming that he knows enough of the secrets of the universe to dispense with God who made him after the divine image and gave him this power to put all things under his feet. Man's temptation today is not to consider himself a "little lower than the angels," but actually to make himself a little higher than God, and therefore to use his power as he sees fit. Thus by one subterfuge or another man in our time is on the brink of running away with himself. In his diabolical smartness man is about to outsmart himself.

With all his deliberated experiments with the bomb, his adroit manipulations of nuclear power, his desperate gambling with the destiny of humanity, man today is quite accurately caricatured by the man from East Germany who defied the Communist law and went to West Berlin to buy a suit of clothes. In order to get his new suit past the East German inspectors on the train home, he ducked into the men's lounge to change clothes, pitching his old suit out the window, only to discover when he unwrapped his new suit that the clerk had forgotten to put in the pants. Just then the customs police arrived, and according to reports a week later this man was still in jail.

Whether modern man will finally outsmart himself and whether he will ever achieve his full destiny as God intended depend almost completely on how he chooses to exercise his dominion in the earth. To wield dominion for selfish purposes is simply bringing man to the verge of annihilation. To exercise power for its own sake, to grow strong at the expense of the weak, to forget the obligation of using power to bear the burdens of others for the commonweal, is to vitiate everything high and noble within man and to cause him to lose his place in God's plan.

That God intended man to fulfill his destiny aright needs no argument. The remarkable proof of divine purpose is set forth in the dramatic challenge which Jesus of Nazareth announced to Peter and Andrew, James and John at the beginning of his earthly ministry. As he walked by the Sea of Galilee, he saw these brothers casting their nets into the sea, for they were fishermen. "And he said to them, 'Follow me, and I will make you fishers of men.'" In that simple call Jesus challenged them, as he in turn challenges us, to a pre-eminence, not of a physical dominion over man or beast, but of a spiritual dominion under the rule of God, a dominion of compassion and fellowship in the things that pertain to the kingdom of God. Like them, we have been invited to be fishers of men, not in the sense of exercising lordship over our fellow men, but in the spirit and purpose of bringing them into intimate fellowship with God who made us for himself.

The Sign of the Fish

By themselves it is difficult to believe that those first disciples could have ever made the transition from mere fishermen to "fishers of men." Something was needed to supply the energizing spark and to release the inborn capacity of the human heart. Without apology for man's feeble efforts in the ancient world, it suffices to say that what they needed was what Christ supplied.

When Jesus passed by the Sea of Galilee and called those fishermen to leave their nets and follow him, there was no debate necessary, no delay needed; they rose up instinctively and instantaneously and followed him. It was as though in this strange man they saw "all that they would but failed to be," and lest they lose the fulfillment of their inmost hopes and dreams they straightway answered his call.

What happened to the four fishermen is what happened in similar fashion to the others who comprised the twelve and later the increasing host of believers. Little by little the perspective of their lives was changed until their claim to greatness was defined, not in terms of their dominion over man or beast, but in terms of God's dominion over them. They caught from Jesus the divine impulse of service, compassion, and surrender. At first it baffled them how life could be elevated and reconciled by merely using power to do good and to give oneself as a ransom for many. In the end, in the shadow of the cross, they discovered a mystic glory to the principle that "life comes from life through death," as supremely evidenced by Christ's death on the cross. It was something they could not fully understand, but in accepting it they found peace with God and fresh power by faith in Christ.

Then one of the strangest things in all history came to pass. To relate themselves to this dynamic power as well as to one another in fellowship and service, they began to use a particular sign, the sign of the fish. No doubt there were many favorable inferences which the fish as a symbol kept alive in the hearts of the early Christians. First and foremost, of course, was the significance of the fish in its acrostic arrangement. The Greek word for fish, which was *I-ch-th-u-s,* became the Christians' password or identification in their days of persecution. It stood for the affirmation *Jesus Christos Theou Uios Soter*: Jesus Christ God's Son Savior. To draw the sign of the fish in the sand or to engrave it on the headstone of a grave was equal to saying—as though in answer to the psalmist's question, What is man?—"Man is not only he who has dominion over the works of God's hands, including the fish of the sea, but he who has yielded life, soul, and all to Jesus Christ, God's Son, and Savior, a way of life symbolized forever under this sign of the fish."

It may sound absurd, if not insane, but in these ominous days when nations seek to debate and decide the issue of peace or war we can afford to ask which ethic it is that proves and crowns man's true destiny—the ethic of temporal dominion, power for the sake of power, or the ethic of spiritual dominion, power dedicated to the larger good of God and mankind. God made us to have dominion over the works of his hands, but to achieve our divine destiny he called us to be fishers of men, coworkers together with him, and he revealed the secret of victory as belonging to every man who confessed the name of Jesus Christ, Son of God, Savior. Thus, whether in the first century or the twentieth, we are reminded by the fish of the sea no less than by the sign of the fish that it is God in whom we live and move and exist; and if we would do his will, we must yield to loving, serving, and obeying him in spirit and in truth.

(end)

When Your Confidence Is Slipping

David A. MacLennan

For we share in Christ, if only we hold our first confidence firm to the end. . . .—Hebrews 3:14 RSV

For we are true partners with Christ if we really keep the conviction that we had at first unshaken to the end. (Goodspeed translation)

A pompous man was loudly telling his companion and the world about his accomplishments. "I tell you I started with nothing," he proclaimed. "I am completely self-made." The sad little man looked up: "I sympathize with you, friend. I'm no good at do-it-yourself projects either."

We sympathize with the sad little man. We too find ourselves no good at do-it-yourself projects aimed at self-confidence and success.

All of us have read or heard a report on the "Beat Generation." This phrase was coined to describe the younger generation across the country after World War II. "They were born in a depression, weaned on a global war, grew to childhood amidst troop trains, rationing, and telegrams from the War Department. Their adolescence was spent in wars, both hot and cold, and now maturity has come in the shadow of nuclear holocaust." ("Reflections on the Beat Generation" by Howard R. Moody, *Religion in Life,* Summer 1959, pages 426-432) If they are "beat," it is not without cause. If they both hunger to believe and reject conventional religious faith, we should not be too surprised. "Orthodox religion's conception of good and evil seems increasingly inadequate to explain a world of science fiction turned fact, past enemies turned bosom friends, and honorable diplomacy turned brink of war."

Those of us who are older may be labeled "squares." (I am informed that a "square" is a person who has played it safe, who has stuck to his own rut and his illusions, and who thinks that his own life embodies all decent moral values.) "Squares" or not, we too know what it is to lack confidence in ourselves, in our fellow humans, perhaps in life. A New York City school authority, commenting on recent violence in schools and antisocial behavior, said that our children reflect the adults and the world they live in. "People have less to hold on to. What can they believe in? We try to make them act the way we do not. We teach them to be polite, to be generous, to believe in the sacredness of human life, and to respect the rights of others. But the younger generation has eyes, they look around. They know that ultimately individuals and nations use force to solve their problems. We teach them about . . . values, but we don't practice them." (Moody, ibid., page 428)

One way or another, we who think the so-called beat generation is "off beat" find our confidence slipping too. Without something to hold on to, without Something that holds us, our condition is etched sharply in Stephen Vincent Benet's "Minor Litany":

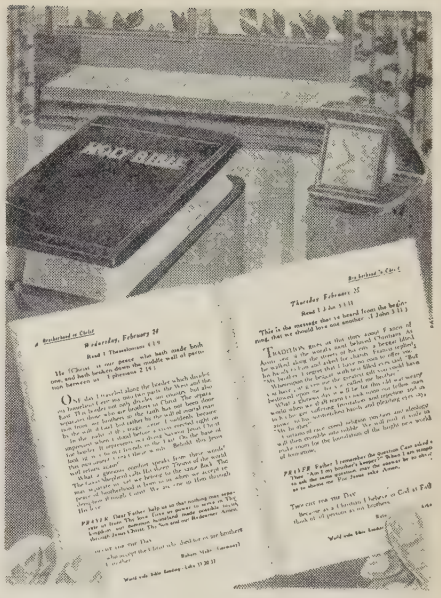
This being a time confused and with few fixed stars,
Either private or public;
Out of this darkness I make a litany
For the lost, for the half lost,
For the desperate.

Chloral have mercy upon us,
Luminal have mercy upon us,
Nembutol have mercy upon us.
Freud have mercy upon us.
Life have mercy upon us.

Against that prayer of the soul without any true confidence in life's meaning set the biblical claim that God has mercy upon us, that he delivers us from feelings of inadequacy and despair in the total fact of Jesus Christ. Here is the writer of the New Testament letter to Hebrew Christians giving us a master clue to recovery of our confidence and hope. Listen to his words, recorded in Hebrews 3:14: "For we share in Christ, if only we hold our first confidence firm to the end. . . ." Dr. Edgar J. Goodspeed's translation gives a more positive emphasis: "For we are true partners with Christ if we really keep the confidence (or conviction) that we had at first unshaken to the end."

But how do we do that? How do we hold the first confidence in life, in God, in ourselves, "firm and unshaken to the end"?

(turn to page 25)



FIVE MINUTES *that make the day*

Five minutes spent in daily devotions can be the most rewarding part of your day.

In this short time, you and your family can find spiritual refreshment, guidance, and strength, and experience a closeness with God and with each other.

The Upper Room provides material for your daily devotions. Each day it brings a fresh, inspiring message in Scripture, meditation, prayer and thought-for-the-day.

Start the New Year right by planning to practice daily devotions. Join the world-wide host of Christian worshipers who lift their hearts each day through the use of The Upper Room.

Order the January-February number now. Ten or more copies to one address, 7¢ per copy. Individual subscriptions (by mail) $1 a year, 3 years for $2. Air mail edition for service men and youth, same price.

The Upper Room

The world's most widely used devotional guide

37 Editions — 31 Languages

1908 GRAND AVE. NASHVILLE 5, TENN.

(continued from page 20)

run? Is the opposite way—anger, animosity, ill will—more practical when we see more and more people visiting their psychiatrists to be cured of diseases caused by these spiritual germs? Revenge is not sweet. It is poisonous.

When Thomas Arnold was headmaster of Rugby School, the boys used to say that it was "a shame to tell him a lie—he always believes one." Do you see the result of Jesus' practical way of life? Because Thomas Arnold had love, faith, and forgiveness in his soul, people were ashamed to tell him a lie. Forgiveness thus becomes the healing therapy which heals our spiritual diseases.

St. Paul wrote to the Romans that "the just shall live by faith." We can now see what he meant. Only those who practice the law of love can live by faith. If we live by ill will, injustice, selfishness, then of course others will not trust us and we shall not be able to have faith in them. But as Thomas Arnold showed, if we live by forgiveness, mercy, and love, men will have faith in us and we can then have faith in them. If we are just, we can live by faith freely and without fear.

Forgiveness is at the very heart of Christianity. Unless we understand it we cannot understand anything. Unless we get an insight into Jesus enduring the cruel torture of the cross and saying, "Father, forgive them; for they know not what they do," we will never be ready to make a constructive contribution to human life. Jesus was right, for as a matter of fact those who nailed him to the cross did not know what they were doing. Like ourselves, those people who crucified him acted out of ignorance and selfishness, thinking that what they did was best, and unable to think in terms beyond what was contributory to their immediate interests. Rather than sacrifice themselves for a noble future, they sacrificed Jesus for a secure and undisturbed present.

This seems to be the story of history up to the present moment. But the story must and will change. In past crises like the one in which we now find ourselves, men have always responsed with the statement, "But there is nothing else we can do. We must meet force with force. It is better to die than to live as slaves." Today, when we see that another war means, not the alternative between slavery and freedom, but the very difference between life under any conditions and the destruction of civilization and all its values which have been carefully built up over a period of thousands of years, we hear at least a few voices here and there asking, "Is there any other way?" There must be, and we must find it. To ask the question is at least a hopeful sign.

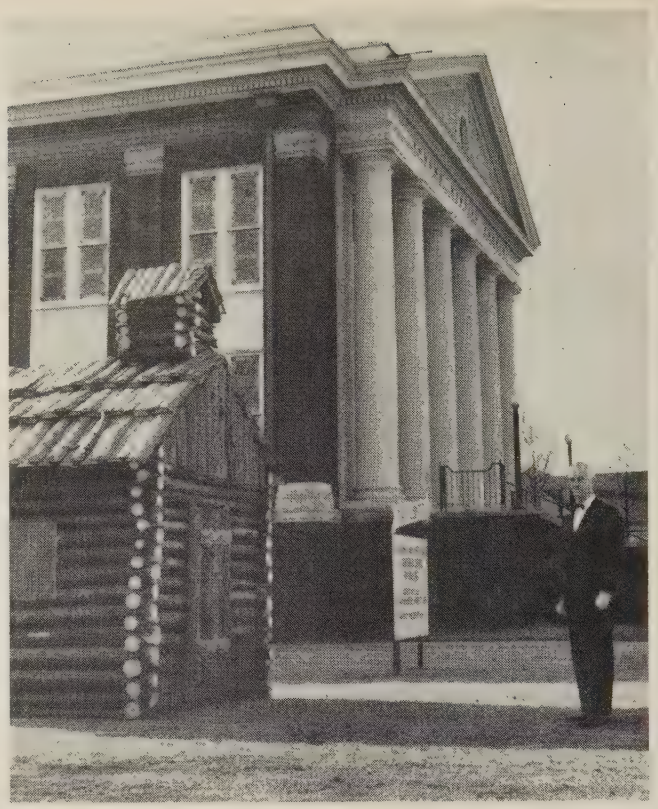
As on the individual level the only therapy that can heal man's spiritual diseases is forgiveness and love, so on all other levels of life forgiveness and love can and must be the only apt therapy, for war and inter-spacial struggle are nothing more than spiritual sickness on a mass scale.

V

Where do we begin? The only place where we can begin—with ourselves. Examine yourself. Have you not known pain and suffering, and caused pain and suffering, because you did not know how to practice forgiveness? Husbands and wives, parents and children, employers and employees, neighbors and nations—how much strain and tension and bitterness could be wiped out of our world if only we could learn how to love and forgive—to say, "I forgive you and I accept your forgiveness, because God loves you and I love you. Try to forgive me and love me, unworthy though I may be."

Starting here, in your life and mine, the leaven will spread. Love and forgiveness are irresistible forces. They are the only forces that can win the world to peace and brotherhood.

(end)



REPLICA OF CHURCH DRAWS ATTENTION

The Ruhamma Baptist Church, Birmingham, Alabama, recently celebrated its 140th anniversary. The replica of its first log cabin meeting house proved to be a most impressive part of the publicity. Shown in the picture is Warren Cooper, the associate minister.

WHEN STARS ARE BRIGHTEST

When the earth is darkest, the stars are brightest. Stars remind us that when we are overwhelmed by clouds of despondency and when our lives are shrouded in nights of fear, then we see most clearly the light of God's truth and the brightness of His all-comprehending love.

Charles L. Allen and Charles L. Wallis in "Candle, Star and Christmas Tree" (Fleming H. Revell Company)

WHEN YOUR CONFIDENCE IS SLIPPING

(continued from page 23)

(1) First, we can say to ourselves that when our confidence wobbles and slips we face a human problem, not a problem of some humans. Throughout the centuries numberless individuals have been shaken to the depths of their being by the steady attrition of various pressures, by the upsurging of doubt and fear. Look at the Bible. In its pages you will find no supermen. The strongest characters are shown in their times of weakness. Moses' first big argument with God was that he was not man enough to match the assignment God had given him. Another of God's valiant agents named Elijah has a humiliating reaction after an uncommon personal triumph. Yesterday undaunted and unafraid of hosts of enemies, today he sneaks off into a wilderness in terror of an evil queen's threat. He asks only to die. The ablest exponent of Christ in the first era of the church, the Apostle Paul, analyzing his interior civil war, cries, "I can will what is right, but I cannot do it." "Who will deliver me?" Here is a pitiful confession from a man rightly venerated as a great Christian: "Though God has often visited my soul with blessed disclosures of Himself, yet afterward I could not even conceive the God or the comfort by which I had been refreshed." Who said that? John Bunyan, author of *Pilgrim's Progress.* As for the Lord of life, is he not closest to us when we realize that three of the major crises of his earthly life—his temptations, his cross-examination of the disciples at Caesarea Philippi, his agonizing struggle in the Garden of Gethsemane—focus sharply on his struggle with elements of his self-confidence? Who was it that just before he died "cried with a loud voice, 'My God, my God, why hast thou forsaken me?' "

Your loss of confidence may be new in detail; it is as old as human life in essence. It is a mark, not of any basic inferiority, but of our humanity.

(2) To bring our reduced confidence into a manageable position we need to go further and ask ourselves "Why?" Self-understanding is hard to come by, but not impossible. We can remind ourselves why black moods come. Fatigue is often a factor. To gain knowledge of ourselves and why moods come is not easy, but it is extremely helpful. It was like the shock of a bucket of cold water when in the Old Testament story the Lord asked the beaten Elijah, "What doest thou here, Elijah?" We do well to ignore quietly some of the things our minds say to us when we are overtired physically, mentally, emotionally.

Do not pay too much attention to your own mind!
If you wait upon it—
Its idiotic cares and anxieties,
Its endless dream-chains of argument and imagination—
(It may cease being your true companion and interpreter)
. . . decisively end every day
Leave your mind for a time in silence and abeyance,
With its tyrannous thoughts and demands,
Its funny little fears and fancies,
Resolutely go your own way until your mind follows you—

(Adapted from lines by Edward Carpenter in The World's Great Religious Poetry.)

(3) Here is a third Christian strategy you can use: You can recall those things most surely believed when you were at your best. ". . . if only we hold our first confidence firm to the end. . . ." When you begin to doubt your friends, and the value of your work, don't you have to recall what you believed about them, about the work, when you were at par?

What was your "first confidence"?

If you were brought up in a Christian home, if you were brought to a Christian church or church school, we hope that certain basic beliefs were given you. Most of us who went to church with any frequency believed these things:

(a) That God is really in our universe and active in our world; that when we discern a purpose in the created, evolving universe we must postulate a Person; that behind Life is Love.

(b) We believed that God is interested in every human being. He is

see for yourself why ENDICOTT
Cushion-Eze
CHURCH PEWS
provide more comfort
per seating dollar!
You have to see and feel . . . to actually sit in the pew . . . to really appreciate its wonderful, built-in comfort. Foam cushioning is beautifully upholstered with Breathable U.S. Naugahyde — the tough, long-wearing vinyl.
We'll be happy to demonstrate an actual sample CUSHION-EZE pew before your committee and architect, or a congregational meeting . . . and to show you the wide range of decorator colors and patterns available.
Endicott's delivery and installation service can save you money, too.
FREE CATALOG . . . send for your copy today. Write Dept. M-129.
Endicott
CHURCH
FURNITURE
WINONA LAKE
INDIANA

CLARK'S "Unitype"
ESTABLISHED 1914

The name "Unitype" has for 40 years stood for exclusive perfection and long faithful service.

OUTDOOR BULLETIN BOARDS

A wide selection of 40 sizes and models offered in beautiful bronze copper or oak. Lighted or unlighted. Complete boards from $90. and up.

Also copy boards only and letters to 5" high.

Fully descriptive 24 page catalog on request.

MEMORIAL and GIFT PLATES
BRONZE TABLETS

Many small sizes of perfectly machine engraved gift and memorial plates for marking various appointments . . . also larger sizes of cast bronze plates and tablets . . . all moderately priced.

Folder B-52 lists prices on over 150 sizes sent on request.

ILLUMINATED CROSSES

Impelling in Reverence
Beautiful — Inspiring
for Chancel or Altar
and Outside Wall
Hand fabricated of brass
Ask for Folder C-7

W. L. CLARK COMPANY, Inc.

Manufacturers of "Unitype" Products

56 Lafayette St. New York 13, N. Y.

Reliable QUALITY Seating

Cushion Upholstered
seat with
"easy chair" comfort
at a budget price!

- Electrically welded steel frame
- Safety hinges
- One motion folding
- Form-fitting backrest

One inspection—and this chair will convince you it's the most outstanding value ever offered. Expertly constructed for maximum sturdiness and many years of hard usage, it features an extra large and comfortable seat with double thickness Tufflex padding, covered with tough, durable, fabric-backed vinyl in Red, Green or Brown. Detachable hymnal rack and kneeler available. Write for complete information.

KRUEGER
METAL PRODUCTS • GREEN BAY • WISCONSIN

infinitely more than we can imagine, but his infinity embraces his concern for the finite, for the most ordinary little member of his vast family. He not only creates but he cares. This confidence came to us chiefly through all that we learned about Jesus Christ and from him: "God so loved the world that he gave his only Son. . . ."

(c) Next, we believed that God has a plan for every life. It is the same purpose for each of us: That each of us shall develop his finer powers, and then use those powers to help other people, regardless of their color ideology, status.

(d) Another element in our first confidence is this: We believed that physical, bodily death could not defeat God's purpose. We owe this confidence to Jesus himself. He faced life in the calm conviction that it continues triumphantly beyond death. He promised his followers that they had the right to expect significant life to continue eternally: "He who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die." (John 11:25-26) His own resurrection is the keystone of the church's faith.

When your confidence and mine is slipping, we must make valiant efforts to trust the veracity of these beliefs. This is what it means to keep the faith.

(4) Then follows this immensely effective life strategy: Having recalled our basic beliefs about God and rethinking the foundation of such faith, we should release the power of God trying to get through to us. "Such is the confidence that we have through Christ toward God." (2 Corinthians 3:4) "And this is the confidence which we have in him, that if we ask anything according to his will he hears us. And if we know that he hears us in whatever we ask, we know that we have obtained the requests made of him." (1 John 5:14, 15)

If now we proceed on this strategy, what will it do for us? It will not give us easy lives, or solve all our problems automatically.

(a) We shall recover or deepen our confidence in ourselves as children of God and as instruments of his love in our daily work. An art critic said that there were three artists in John Singer Sargent, our famous American painter. "There were the Sargent who painted for money, the Sargent who painted for fun, and the Sargent who painted for the glory of God." You and I may have to work for money, but with our confidence in the ultimate decency of things restored we can work for fun too and for God's glory in unselfish living.

(b) We can find courage and grace, not only for the living of these days, but for living through unpredictable crises. George Kennan once wrote that there are international problems that have to be lived with instead of being solved. That calls for almost supernatural patience. It means that we won't take our dishes and go home.

Your confidence has been slipping? Can't you begin now to realize that such moods attack all of God's children? Can't you and I gain in self-understanding so that we see the danger signals and take appropriate measures to counteract the weakening offensive? Can't we take a walk through the mercies God disclosed to us at the beginning of our confidence?

Dr. Carl Michalson of Drew University tells of spending a Thanksgiving Day with his family as guests in one of New York City's towering apartment blocks. Festivities over, they started home. "The whole family boarded the elevator high over Manhattan. It was already crowded with overfed people. On the way down, the elevator stuck between two floors. There was no apparent passage of escape. Impenetrable walls were around us, an abyss beneath us, a pitiless sky above us." They found their confidence slipping. "From amid the quiet chaos of this situation came one certain note. A little child pursed together his lips and piped a familiar tune. Adult throats took up the hum, until at last the whole elevator had joined in open song, 'We gather together to ask the Lord's blessing!' A strange sense of assurance grasped the group. We had the consciousness of everlasting arms underneath." (Carl Michalson, *Faith for Personal Crises,* page 36) We are "true partners with Christ if we really keep the confidence that we had at first unshaken to the end."

Prayer

Show us Thy grace, O God, when our spirits sag in self-disparagement, in timidity, anxiety, or fear.

If someone listening now has lost self-respect, enable him to believe that

". . . God who gave His mercies takes his mercies,
And God who gives beginning gives the end . . ."
and that Thou doest give
"a rest for broken things too broke to mend"*
and always Thyself in love.
(end)

***From "The Widow in the Bye Street" by John Masefield.**

Ministerial Confusion or

Joyful Noise

Herbert F. Vetter, Jr.*

"I spend an hour a week on my sermon and the rest of the week selecting the hymns for next Sunday," went the cry at the last ministers' meeting. "Those hymns! Ugh! Selecting those hymns! If good ones are chosen, the congregation doesn't know them. They wage a strike of silence. If I use those they like, I wonder if the total worship service isn't as disconnected as the pistons in my pain-racked '49 Ford. If I select 'Praise to the Lord' or 'Come Thou Almighty King, help us Thy Praise to sing,' the choir protests that it cannot praise the Lord in a processional hymn written in three-two time. What do I think they are—gazelles? They want to sing 'Holy, holy, holy' because they know from long experience—three Sundays out of each month in the church year—that the left foot goes down each time they come to the 'hol.'"

The voice of desperation proceeded: "I ask you, brethren, who ever wrote that quotation at the front of the hymnal? I mean the one that goes, 'In the hymnbook is the true key to the doctrine of the communion of saints, for here the saintly ones of all ages meet in their saintliest mood.' Those lines may have been revealed from heaven, but they have no awareness of life on earth—not life in my parish anyhow!

"Gentlemen, since the first law of life for individuals and groups is survival, I hereby move that we abolish all hymnbooks from this day hence and forevermore."

From the discussion which followed among the brethren I gathered that here was a problem that we all shared. What could be done? I talked with our director of music and our organist. We set a date to appraise the hymnbook, and at the first meeting we classified each hymn from 1 to 250 according to its familiarity to the congregation, its intrinsic worth, and its suitability as an opening, middle, or closing hymn. We worked out the following simple key for evaluation:

1. Tune excellent and well known to this congregation
2. Tune worthy and familiar
3. Tune not known but ought to be known

P Suitable for use as a processional hymn

M Suitable for use as a middle hymn

R Suitable for use as a recessional hymn

After only two more brief sessions of playing and evaluating the hymns, we had finished the task. It was a simple matter then to prepare carbon copies of our findings and place them in binders for each of the three of us involved (plus an extra copy for the church files). When typed, the results of our second session began as shown in the accompanying illustration.

This method is simple and takes little time to work out, but what a difference it makes. With this guide one can select truly appropriate hymns for the next two months in half an hour or less—provided the themes for these services have been chosen.

If you have already worked out a satisfactory method for selecting hymns, you won't need this one. If not, some variation on this approach to suit your local situation may well prove worth while. The beauty of the method is that it works!

(end)

*Minister, The First Parish (Unitarian), Milton, Massachusetts.

NO.	FIRST LINE OF THE VERSE	HYMN TUNE	FAMILIARITY	SUBJECT	TYPE
250	Dear Lord and Father	Diademata—248	1	Quiet Trust	MR
256	I see the wrong	Winchester Old	2	Affirming the Good	M
257	God is my strong salvation	St. Theodulph	1	Faith vs. Fear	PR
259	O Thou with whom (Foote)	Gottlob	3	Release	MR
260	The Lord's my shepherd	Dundee	1	23rd Psalm	MR
262	Now thank we all our God	Nun Danket	1	Life's Goodness	PMR
269	For the joy of human love	Dix	1	Family & Church	M
270	O Thou who art of all	St. Matthew	3	Strength, Trust	M

3 EXCELLENT REASONS why you should select a TELECTRO TAPE RECORDER

1. They're so easy to use!

Whether you select a Telectro with convenient single-knob control, or a full pushbutton console, you'll find that Telectro has been carefully engineered to require a minimum of physical manipulation. Tape handling is fast, easy and positive.

2. They're true high fidelity!

Advanced electronic circuitry coupled with precision of manufacture give Telectro the highest measure of fidelity. Tonal output is amazingly lifelike, even at slow recording speeds.

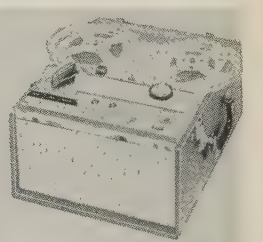
3. They cost so little!

There's room in *every* budget for a Telectro . . . with elbow room to spare. There are six models to choose from, starting as low as $79.95. Yet, you can purchase *any* Telectro with the full assurance that you are obtaining the highest quality available in its class.

for pleasant listening
. . . for practical functioning
. . . choose TELECTRO!

TELECTRO Trendsetter 1985

Convenient one-knob control. Complete with microphone, tape and reel 99.95



TELECTRO Trophy 359

Includes complete public address facilities. Simplified pushbutton operation. Complete with microphone, tape and reels 164.95

Investigate TELECTRO right away. A post card will bring you full information on all Telectro tape recorders. Write Dept. M12

TELECTRO

A product of TELECTROSONIC Corporation

35-18 37th Street, Long Island City 1, N. Y.

Get rid of the BELL ROPE

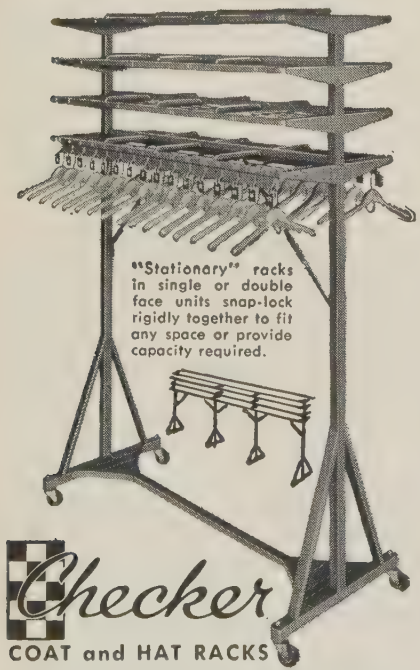
Ring bronze bells automatically ... the VERDIN way

Save time! Save labor!
Present Bronze Bells used.

Bell Ringing is Clock Controlled

Send for FREE FOLDER

THE I. T. VERDIN COMPANY
581 Dandridge St. • Cincinnati 10, Ohio
"The Bell Ringers of America"


"Stationary" racks in single or double face units snap-lock rigidly together to fit any space or provide capacity required.

Checker
COAT and HAT RACKS

Style D.F. 4-40, Portable Checker Rack (illustrated) is 4 ft. 2 in. long; holds 40 coats and hats; goes wherever needed on large, ball-bearing-swivel casters. Comes with or without checks and snap-on numbers. Strongly welded of square tubular, heavy gauge and highly embossed furniture steel. Smart in modern baked finishes. Give lifetime service — never sag, creak or sway. 3 ft., 4 & 5 ft. units available, as well as other efficient space saving equipment for every church, school, commercial, industrial and institutional need.

Write for Bulletin CK-33

VOGEL-PETERSON CO.
Rt. 83 and Madison St., Elmhurst, Ill.

The State as God's Servant

Harry Bertrand Taylor*

Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. . . . For rulers are . . . God's servant(s) *for your good.*—Romans 13:1-4 RSV

Here in Romans and elsewhere the Bible clearly states that government has a service to give to God. However, the passage in Romans 13 and a very similar one in I Peter 2 probably are the most explicit in the Bible regarding the relation of the Christian and the church to the state. We hardly need to remind ourselves that this is a crucially important question all over the world today. Political problems involving the state and the church and all citizens have become the most fateful problems for all the world's people. Therefore the question concerning the state as God's servant or something else is the problem of our time.

I

First of all, let it be noted that the basic proposition that the state is God's servant does not enjoy universal acceptance. There are several contrary points of view regarding the matter. One view, stated very bluntly, is that the state exists for no end except itself. It is an end in itself, and the church is allowed to exist only by state sufferance. Fortunately, this is not a widely held view in our country. Another view which is held by many people springs from a low opinion of government and politics as at best necessary evils. How could anything as dirty as politics possibly be useful to God? How could anything as tainted, not to say positively rotten, as governmental political structures be of service to God? Since the state inevitably is involved in compromise and power politics, how can politics and its institutions fail to be beyond the Christian pale? Thus, even while of necessity they live political lives, fastidious persons essentially reject the state as ungodly by its very nature.

*Minister, The Church of the Covenant, Cleveland, Ohio.

Then there is the view of those who accept both religion and the state but who feel that the two are absolutely and mutually exclusive. They are very sensitive towards the doctrine of the separation of church and state. They have some knowledge and memory of history concerning past offenses of the state against the church and of the church against the state, mostly in Europe, so they are inherently suspicious of national governments and of churches with any political character at all. This doctrine of the separation of church and state is important. Its purpose, however, is not to make the functions of the state totally secular, which is often the practical result, but to keep the church and state sufficiently distinct that they will be free of each other's possible domination and able to perform their quite different services to the one true God. Unfortunately, most American Protestants probably limit their concern to the hopeful desire that the Roman Catholic Church will never run our government. This is a good hope, and it is exactly on a par with the hope that the Protestant church collectively will never run our government either.

Parenthetically and personally, I will say that on the issue of a Roman Catholic President it is unfortunate that this has to be a consideration. It makes for poor interfaith relations and for disunity in the body politic. It is quite conceivable to me that a Roman Catholic person individually could make an excellent President. However, the ultimate totalitarian logic of Romanism which gives absolute control of the individual's life to a so-called infallible institution claiming the status of a foreign political as well as ecclesiastical power is all against the probability that a Roman Catholic President would be free of the wrong kind of influence by his church; that is, influence seeking special privileges for that church in particular. If pressure were applied by the church and he resisted it successfully, he would be put into a precarious spiritual position. Such pressure would not neces-

sarily be applied, but the Roman Catholic Church appears to have a power complex. It has announced political ambitions and it is wise in its strategy. In the last analysis it would have to be a matter of the individual man's personal integrity in accepting the office of President while acknowledging the supremacy in his personal life of a foreign ecclesiastical and political power, and this practical possibility seems very like an impossibility.

Then there is the view of those people who look askance at the church, any church, which professes to believe, as our Presbyterian church most certainly does, that a full and correct interpretation of the gospel focuses Christian attention on the political, economic, and social spheres of life. The church is the church, the state is the state, and never the twain shall meet—this is their essential slogan. "Keep religion out of business and politics!" they declaim, little realizing that this is precisely the creed of all dictators, past and present. Business and politics have everything to do with the well or ill being of persons, and Christian faith must of necessity be concerned with them or abandon all but its exclusive narrow, and improperly interpreted "spiritual function." Such an artificial split in Christian faith is unthinkable. It is concerned with all of life, with the total spectrum of personal and social experience. We claim that Christian faith must penetrate and direct politics and government and social life totally if they are to be redeemed from evil and ultimate ruin. This is vastly different from claiming that a particular institution of religion should exercise such control or be accorded a position of preference by government. The doctrine of the separation of church and state refers to institutional separation, not to the insulation of the state against penetration by religious ideas and values and standards of judgment. It is the separation of church and state, not of religion and state. In this sense perhaps the state may indeed be God's servant after all. In fact, at certain times it may conceivably be God's best and only really effective servant.

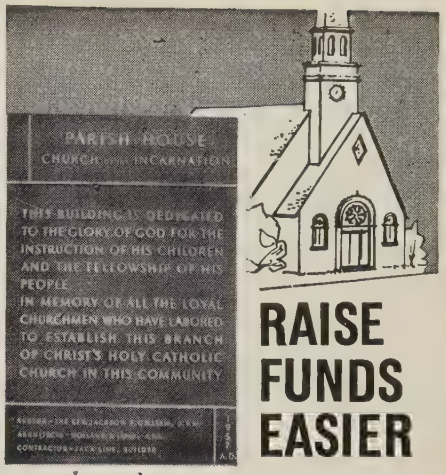
II

In the second place, when we are considering a subject like this we need to be careful lest we claim too much and too clear guidance from Bible texts. The New Testament was written during a period in which the state as we know it today did not exist. For the New Testament writers the state meant the authority of the Roman Empire, including the emperor and his governors who ruled the provinces. There is little in New Testament teaching dealing directly with political life which is specifically applicable to the experience of Christians living in a democratic society who themselves share substantively in the authority of the state.

There are two opposing views of the state in the New Testament. In the first view the state is a God-given institution which is necessary to orderly human life and to which Christians owe obedient allegiance. This is the spirit of the passage in Romans and of the very similar passage in I Peter 2. The latter passage contains these words: "Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, or to governors as sent by him. . . . Fear God. Honor the emperor." (I Peter 2:13-17 RSV) Like the passages which exhort servants to accept their state of servitude with submissive obedience, these two passages have been greatly misused in the interests of tyranny. Of course this is wrong. But there remains the permanently valid recognition that God orders human life through government and that without government, even poor government at times, society would fall into anarchy. Certainly in the relatively democratic states today these remarkable words are true: "For rulers are not a terror to good conduct, but to bad. Would you have no fear of him who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good." (Romans 13:3, 4 RSV) Remember that verse the next time you see through your rear-view mirror a police car bearing down upon you! Admittedly this is an optimistic view of the state's capacity to distinguish between right and wrong and to administer justice truly, but it states the positive relationship which moral citizens should have with duly constituted authority.

Yet the other New Testament view is almost the exact opposite of that and is extremely pessimistic. Perhaps it is best expressed by the Book of Revelation, which was written at a time of persecution and in a situation where the conflict between the worship of the emperor and Christian loyalty to God was most acutely felt. Whereas Paul described government as "God's servant for your good," John described it as a blasphemous beast making war upon the saints. The chief positive value of the

(turn to page 31)


PARISH HOUSE
THIS BUILDING IS DEDICATED TO THE GLORY OF GOD FOR THE INSTRUCTION OF HIS CHILDREN AND THE FELLOWSHIP OF HIS PEOPLE
IN MEMORY OF ALL THE LOYAL CHURCHMEN WHO HAVE LABORED TO ESTABLISH THIS BRANCH OF CHRIST'S HOLY CATHOLIC CHURCH IN THIS COMMUNITY

RAISE FUNDS EASIER

. . . through permanent and dignified recognition

PLAQUES IN BRONZE and ALUMINUM

highest quality for less

Count on this method which has proved successful in raising funds for churches and charitable institutions from coast to coast and in communities of all sizes.

- MEMORIALS
- PEW PLATES
- DOOR PLATES
- HONOR ROLLS
- ROOM TABLETS
- CHURCH TABLETS

Prompt Mail Service—Free Color Sketches

WRITE FOR FREE ILLUSTRATED CATALOG TODAY

USB UNITED STATES BRONZE Sign Co., Inc.

Dept. CM, 101 W. 31st Street, New York 1, N.Y.

Traditional . . . or modern

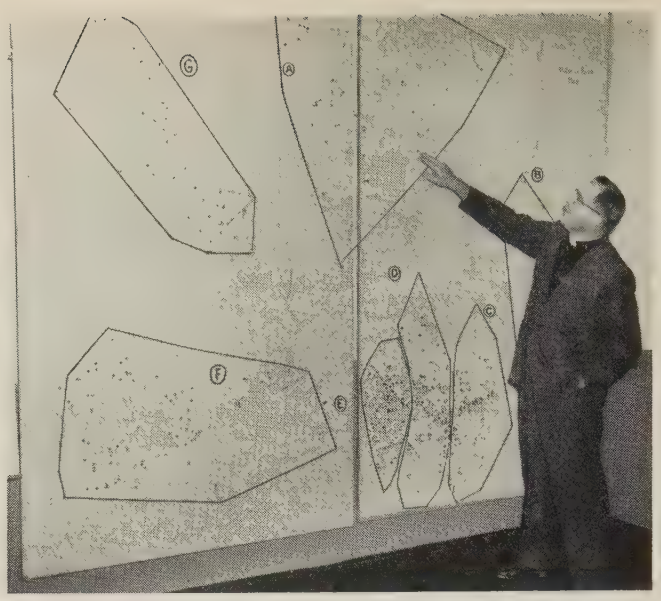
LEIRD-BUILT CHURCH FURNITURE OFFERS YOUR CHURCH THE RICH BEAUTY OF THE FINEST NATURAL WOODS, UNMATCHED CREATIVE CRAFTSMANSHIP AND PERFECTION IN DESIGN.

Leird MANUFACTURING COMPANY INQUIRIES WELCOME

2816 WEST 16th — LITTLE ROCK, ARK.

Slides Help Solve

The Problem of Communication



Step 1. Survey

One of the great problems of the downtown city church is the difficulty in communicating the program of the church to its members who are scattered through many areas. When that is solved, many other problems disappear. Here is the story of one church which faced this problem realistically and entered upon a program to defeat it. The church is St. John's Evangelical and Reformed Church (United Church of Christ), Columbus, Ohio. The senior pastor is Arthur R. Detwiler. It is the story of a program which has doubled the average Sunday morning attendance and tripled the offerings. This has been accomplished within a period of four years.

The Undershepherd Plan

The program is based upon the Undershepherd Plan originally projected by Elam G. Wiest, now president of the Northeast Ohio Synod of the denomination. Mr. Detwiler has given the plan many variations and additions. Trying to visualize his congregation, he found that the membership was living in seven well-defined city areas. A huge eight-by-ten-foot map was prepared and these districts were outlined for the benefit of the workers of the church.

Next, attention was concentrated on each of the seven areas. One by one they were divided into neighborhoods. There was a total of 137 neighborhoods in the seven large districts. Laymen were appointed to preside over these neighborhood groups.

Many churches adopting the Undershepherd Plan have asked when the districts were finally set up with leaders, "Where do we go from here? What is the next step?"

Mr. Detwiler had a program. Step number one provided for a visit by the pastor to each neighborhood group. To prepare for these visits he had assembled a file of five hundred slides which showed the activities of the church. From this slide file he selected about sixty for this parish itinerary. These he entitled "Meet Your Church." The presentation of the slides and pastoral commentary took about an hour. Another hour was taken with refreshments and discussion. All of this cleared up misunderstandings and created a spirit of friendship between the many families and the pastor.

Presenting the Budget

This first visit was but the start. Members of the consistory felt that the next visitation should go farther than the first. By now (1958) the church had an associate pastor, Ralph E. Schluer. He was given the task of visiting the groups to carry information which would help the membership understand the purpose of the church budget. Again Mr. Detwiler went to his file of slides. The sixty slides picked for

Step 2. Instruction

Step 3. Increased attendance

this part of the program he entitled "Bargain Hunter's Paradise." Fifteen of these slides dealt with the world-wide mission of the church, and Mr. Schluer's commentary discussed in detail the various parts of the budget and explained the necessity for generous giving.

The second step in the program picked up where the first left off. The results were immediately noticeable, and the ministers and consistory began to look for the proper technique for a third and different visitation. It was decided that the third visitation would be the responsibility of the consistory members. The visitation by the laymen definitely pushed the program still higher. Sunday attendance was increasing and the dollars were multiplying. The spiritual assets were so great that it is hard to estimate them.

Communication is no problem for a small church in a small community. All the people are neighbors, and they know one another. The problem becomes rather complex when a great congregation deals with a membership covering many hundreds of square miles. The children are divided into several schools. Employed members go many ways to their work. Some program to keep a friendly contact with each family is essential. Mr. Detwiler has developed a method which we think will be valuable to many other churches.

From this article you have learned that the pastor has a hobby—photography—which has been well used in the service of the church. For like-minded ministers we will add that he used a Leica 3 F 35mm camera with an F 1.5 lens utilizing available light with a Super Anscochrome Tungsten film. The projector used is the Kodak Cavalcade. He has found many ways to use this hobby in his thriving downtown church of 800 families with more than 1,500 confirmed members.

(end)

THE STATE AS GOD'S SERVANT

(continued from page 29)

Book of Revelation, which has served the negative purpose of confusing a vast number of people and of leading them into esoteric cults like Jehovah's Witnesses, is to sound a clear and direct warning against an absolute state with pretensions that have become demonic and no longer serve God effectively at all. While this is not to be taken as explicit political advice, it does teach us clearly that the Christian should not always of necessity obey the governing authorities.

What these two views say to us is that there must always be a critical tension between the Christian and the church and the state. The state may be a relatively good servant of God, and as such it deserves the loyal and obedient support of Christians. However, the Christian can never accept uncritically the slogan "My country, right or wrong." The state is under the judgment of God as truly and as fully as every other institution, for the state must serve God as the only ultimate justification for its existence. The state does not exist for its own sake any more than the church or any other institution does. But the state may exceed its proper bounds, as we in our time know from experience as real as that of those who lived under the demonic pretensions of the Roman Empire against which John wrote Revelation. Competent scholars believe, as I do, that Paul also would have taken the same view of emperor worship. His martyrdom is evidence that there were limits to his obedience to state authority too. They also point out that the author of Revelation would not necessarily have rejected the state in anarchistic fashion except for the state's demonic religious pretensions. Professor Rudolf Bultmann has written thus on the point:

> **The hatred toward Rome which breaks out in Revelation rests not upon a rejection of the existing civil order on principle but upon indignation over its demand of emperor-worship, at which Christian obedience naturally draws the line. For that reason one must not regard the attitude of Revelation as contradictory to the general Christian acknowledgment of the civil order.** ***(Theology of the New Testament,*** **Volume II, quoted in John C. Bennett's** ***Christian and the State,*** **page 32)**

There are two great passages in the New Testament, one from Jesus and one from Peter, which express the dilemma of the Christian placed between the Christian church on the one hand and the state on the other. One is Jesus' word, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." (Matthew 22:21; Mark 12:17 RSV) While that incident with the Roman coin does not give clear rules regarding our human loyalties to the state and to God, it does two important things. It allows for the positive role of the state, even a relatively evil state like Rome, and it makes clear that there are things that belong not to the

The Barosin Head of Christ

From the LIFE OF CHRIST series of 75 pictures; full color; framed or unframed; verplex-treated or untreated; four sizes; prices from six cents to $40.00.

Write for free circular including other audio-visuals from the Barosin pictures.

CHRISTIAN EDUCATION PRESS philadelphia, pa.

PORTABLE ELECTRIC ORGAN

These new portable electric organs are rapidly finding their way into the programs of churches. There are in our church buildings at the present time tens of thousands of old pianos which have long outlived their usefulness. They take up a lot of floor space and are heavy to move. The organ shown here is made in Italy. For less than one hundred dollars per organ you can give your church school departments instruments which will improve the quality of their worship services.

$99.50 cash price.

Transportation prepaid and return privilege if not satisfied.

Monthly Payments if Desired

Write for Illustrated Brochure

WILLIAM H. LEACH ASSOCIATES

P. O. Box 543 Cleveland 7, Ohio

state but to God. This matter of primary and secondary loyalties is made more clear in Peter's word in Acts 5: "We must obey God rather than men." There can be no doubt that the Christian gospel makes God supreme even in the realm where Caesar was permitted to exercise political power. Because of his doctrine of the kingdom of God, Jesus could have held no other conviction.

God has his own way with political states which exist by his grace. If the vertical line to God is established in the state, then it has hope for ultimate survival; otherwise it has not. This is the meaning of that fine verse in Psalm 33: "Blessed is the nation whose God is the Lord." This means that there is power coming down from God. We say this knowing full well that the best which any state can do to approximate the kingdom of God is very relative indeed. But the Roman Empire collapsed because it had no such vertical allegiance, as has every godless or pagan state since history began. Each state needs to recognize humbly—as does our country, in all of its early historic documents as least —that there is no authority ultimately except God and that those which exist have been instituted or at least permitted by God.

Thus, while we may not legitimately claim too much or too specific guidance from the Bible for the relation of church and state and for the relation of the Christian citizen to his government, it is obvious that the Bible recognizes a proper servant role for the state. We may say positively that the Christian must always proclaim and act upon the faith that where the rights of conscience are invaded the state must be resisted, but that otherwise the Christian must accept and discharge the obligations of his citizenship as coming from God himself.

III

Finally, then, the responsible Christian must do precisely what Jesus Christ did; namely, enter the political arena and live in a way that is responsible both to his political citizenship and to his primary loyalty to God. In the biblical view the church and the state are not in two different worlds. They are in the same world, and God has not avoided the political arena. In coming into the world God's Son came as much into the world of political relationships as into the world of spiritual reality.

Recall for a moment how true this was of Jesus. He was involved in the thick of the political tension which existed between the Jews and Rome. The great issues of his day were equally religious and political. They involved the choice of rebellion under the leadership of the Zealots versus collaboration with the enemy after the example of the Sadducees. Jesus even brought this tension right into the circle of his disciples. Simon was a Zealot, as was Judas in all probability. Matthew and the others probably were quite sympathetic with the other side. But while Jesus was involved of necessity in the political situation, he did not take political sides at this point. He did not depend on either insurrection and revolution on the one hand or the existing regime on the other to bring in the kingdom of God.

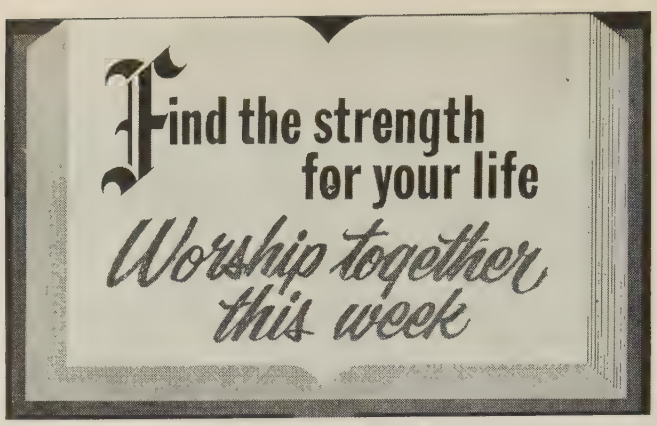
Thus while Christianity has a definite relation to political matters, it works through peaceful penetration rather than through forceful coercion. God works through the state, but Christianity cannot be identified with any political party or government. Similarly Christians and the church can never acknowledge a state's total claim upon human life. We may indeed "render to Caesar the things that are Caesar's," but we must maintain our ultimate devotion to God. The difficult if not almost impossible question is where and when to draw the line. Certainly it calls for constant vigilance, constant careful thought, and constant action. It calls for study and prayer through which the Christian seeks God's guidance for himself and for his church in the existing political situation. The sum of the matter, then, is that Christians can live peacefully under even a relatively good government if the nature of Christianity is really understood. It is only a totalitarian government that Christians must resist, and by the same token only a totalitarian government need fear the church.

The Bible holds out the possibility that Christians may cooperate with governments in producing a just and righteous society with equal rights for all men. Because the legitimate power of the state comes from God, justice and law and order are expressions of God's righteousness. But in actual practice it is a never-ending task for the Christian and for the church to see that this is and continues to be so. It requires knowledge, sensitivity, responsibility, and courage. The Christian is called to run the calculated risk involved in expressing an absolute allegiance to God and his kingdom, which includes the risk of having his intention, like that of his Lord, misunderstood and so of having to share the suffering of his Lord at the hands of the state.

Let us pray.

O God, we thank thee for all just and righteous states whose God thou art and for all governments which maintain order at home and seek peace abroad. Perpetually save and refine such, we pray thee, that they may be servants for the building of thy one kingdom upon the earth; through Jesus Christ our Lord. Amen.

(end)



LINEN SUPPLIERS URGE WORSHIP

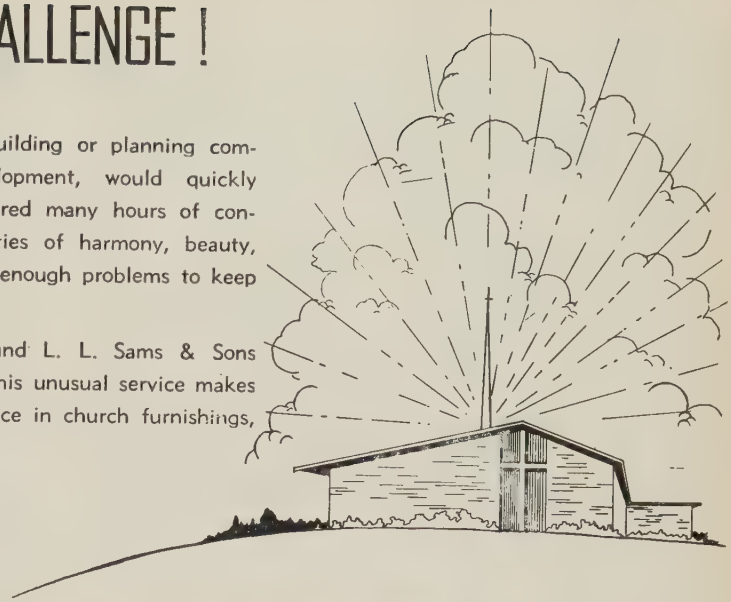
The above sign appeared on the delivery trucks of members of the Linen Supply Association of America during the month of November. This association, with its headquarters in Chicago, uses a different slogan on its trucks each month.

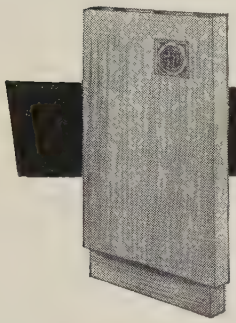
AN INTERESTING CHALLENGE!

A church member who has ever served on a building or planning committee, involving architectural change or development, would quickly agree it was an interesting challenge that required many hours of concentrated study and hard work. The complexities of harmony, beauty, comfort and other essentials, provided more than enough problems to keep the conference table a familiar scene of activity.

Good reasons why many such groups have found L. L. Sams & Sons FREE PLANNING COUNSEL an invaluable aid. This unusual service makes available at no cost, more than 60 years experience in church furnishings, to your committee or architect.

Your inquiry will be welcomed and receive our prompt attention.





DESIGNERS AND MANUFACTURERS OF DISTINCTIVE CHURCH FURNITURE

... planning your church seating is our pleasure!

L. L. SAMS AND SONS

RIVER AT LA SALLE WACO, TEXAS

WHAT IS THIS YEAR?

It is a Door
By which we reach new fields
Of service for our God and fellow man:
A door by which we can Explore
Wide spheres of usefulness
Our world to bless;
And reap the sheaves God's Word of witness yields.

It is a Task
Set by the Master of our souls,
A little part of our life's work below:
And so we ask
The holy wisdom, which alone controls
Our labor, teaching what and where to sow:
That the year, at its end,
May show God's glory and man's profit blend.

It is a Book
With many pages and as yet all white,
On which to write
The history of thought, and deed, and word
In this new group of days.
We pray Thee, Lord,
As Thou shalt look
Upon the book,
When written o'er,
May all be to Thy praise.

William Olney

MUSICAL CHRISTMAS GIFTS

At Christmas time, with blended voices,
Choirs join God's singing symphony;
Each heart, in heaven and earth rejoices,
To set the ancient anthem free.

The angel echoes stir the sky
With "Peace on earth, good will to men"
And "Glory give to God on High,"
To praise the Son at Bethlehem.

Today choir gifts of melody,
The "gold" of coronation songs,
Fuse with His heavenly harmony,
"Frankincense" of forgiven wrongs.
Through "myrrh" of suffering's minor strains,
Let Christmas music, love increase,
And echo far from Bethl'm plains,
Choir anthems of the Prince of Peace.

Perry L. Huffaker
West Milton, Ohio

WHAT IS THE CHURCH?

What is the church?
This house we love?
These aisles we walk?
The prayers we raise?
The sermons, Scriptures,
Or the hymns?
The hallowed joy
In silent praise?

What is the church?
All these and more:
The hands that serve,
The tongues that sing;
Where living stones
The Christ adore,
There lives the church
In everything!

Opal Fitzgerald
Prospect, Pennsylvania

Teen Town Offers

A Unique Youth Program

Newton Charles

Civic officials of Cleveland, Ohio, and its suburbs are impressed at the impact of a unique community youth program being sponsored by one of the suburban churches.

Four years ago the Church of the Master (Baptist) decided to make its building and facilities available to young people of the community for recreational purposes. A committee was appointed to activate the program. The name "Teen Town" was selected, and young people of junior high age, without regard to race, creed, or nationality, were invited to spend every other Friday evening in the church social hall—dancing or playing ping-pong, shuffleboard, box hockey, checkers, chess, etc.

Today the church is sponsoring both a Junior High Teen Town and a Senior High Teen Town, running on alternate Friday evenings. The nightly attendance of each group is approximately 250 and is constantly on the increase. The church's decision to build another unit, now under construction, was partly dictated by the need of more space for its two mushrooming Teen Towns.

From parents in whose homes young people naturally congregate in their leisure time and devoted professional teachers the adult members of the sponsoring committee were chosen. These members agreed upon a basic concept of Teen Town operation:

1. Adults would always treat young people with the same dignity, respect, and understanding that they expected in return.

2. Adults would encourage young people to establish their own behavior and organizational standards and would demonstrate full confidence in them to do so.

3. Adults would use extreme care to distinguish between wholesome noise, exuberance, and "growing pains" and the appearance of dangerous anti-social behavior. They agreed never to touch a young person in anger or fear.

Head of the sponsoring committee is Wayne Kniffin, an attorney. With a son in high school, Mr. Kniffin understands young people and is deft in dealing with them. So creative a contribution are the Teen Towns making that the juvenile court has delegated representatives to visit and study them. As a matter of fact, community youth workers sometimes enlist the help of Teen Town officials in rehabilitating problem young people.

Some results have been dramatic. One high school boy with a police record "a mile long" was gravitating from bad to worse. He was the leader of a gang who went about armed and were suspected of having committed various community crimes. The police and his parents concur in the belief that for this young man the turning point was his acceptance into Teen Town. Today he not only attends Teen Town but attends church school regularly as well, and he is a constructive member of both.

Another of the community's so-called delinquents has recently been staying to help sweep the floor. Sweeping beside him recently was a member of the sponsoring committee, Mrs. Charles Hill, a former schoolteacher and now the mother of three sons. "Say," he said to her, "why do you people do all this?" "We're just interested in young people, that's all." "Don't you have anything else to do?" he persisted. "What's your angle? Do you get paid?" She explained that the sponsors had no ulterior motive, and the boy replied in serious admiration, "You're a good lady!"

From time to time rumors of gang fights, gang raids, and violence are heard at Teen Town. In four years none has materialized. Of the many reasons that might be cited for this record, unquestionably the most important, the committee asserts, is the quality of ninety-nine percent of the teenagers themselves. The young people now know that Teen Town is their organization. They know that its success or failure is up to them individually. They know that they have built a teen-age reputation for high

standards throughout the city that is all but impossible for the prophets of gloom and doom to believe; and they know of no other place where so many teenagers may assemble together, enjoy one another's company, and be all but free from adult "regimentation, bossism, and lack of understanding," as they put it. They value their remarkable reputation and fine organization too much to have it dissolve in one holocaust of bicycle chains, switch blades, and clubs. The teenagers know from whom and at what time to expect troublesome behavior. They prevent misconduct, police their own activities, and demand decency from each other far more effectively than could any adult.

An evening at Teen Town presents a cross-section of the young people of the community. Divided on weekdays among Catholic, Lutheran, and public schools and on weekends between churches and synagogues, the young people observe at Teen Town that notwithstanding their religious and cultural differences they possess a great deal in common. Of Teen Town, Robert C. Newell, minister of the Church of the Master, says, "It puts the youth community back together."

Music for Teen Town is provided by closed circuit from a radio station operated by several of the high school boys. Operating with a radio licence, the boys broadcast the musical hits of the week together with any necessary announcements. The broadcast is picked up at the church and played through multiple hi-fi speaker units.

Soft drinks are always available at a vending machine. In addition, special refreshments are sometimes featured. The annual pizza party is a favorite. Seasonal parties, including a semiformal during the Christmas holidays and again

(turn to page 41)

SAVE...BUY NOW! DIRECT DISCOUNT SALE

Regular LIST PRICE $6.95 each

$3.49 each

IMPERIAL
No. 88
Folding Chair

AN 18-GAUGE tubular steel frame for lifetime service, with safety hinge. Oversized, form fitting steel seat 16"x16". Heavy duty rubber feet. Beige, gray or walnut brown baked enamel finishes. Packed in cartons of 4, weighing 50 lbs.

Each, F.O.B. factory in lots of 12 or more. Single sample **$4.95** postpaid. (Payment with order.)

The IMPERIAL (No 120) FOLDING TABLE

$19.50 each

LIST PRICE $27.50 each

COMBINATION tempered masonite and supporting plywood top with aluminum moulding enclosing all edges. Automatic leg-lock. Tubular steel legs eliminate knee interference. Steel glides. 29" adult height. Folds to 2¾" thickness. 72"x30"x29".

Each, F.O.B. Factory in lots of 6 or more. Less than 6—**$21.25** Each.

No. 121—96"x30"x29"
6 or More—**$22.25** Each
Less than 6—**$23.75** Each

J. P. REDINGTON & COMPANY
Dept. V. Scranton 2, Pa.

Where Are You?

Lance Webb*

Scripture: Genesis 3:1-22; Psalm 8; I Corinthians 15:22

We human beings are continually surrounded by mysteries, and all that science has succeeded in doing is to deepen and enlarge them. We have peered beneath the mystery of the lightning and have harnessed what we call electricity; but what electricity is and why is a still greater mystery. We have split the atom and have given names to its component parts, which we say are electrically charged particles; but the why and wherefore are greater mysteries than ever. Science can help us send men to outer space, but it cannot tell us why we should go or what we should do when we get there. Those things which the astronaut will see through the nose cone of his space ship are not as mysterious as the eyes of the astronaut or the mind and spirit that makes him want to go.

Khrushchev sent his calling card ahead of his visit to the United States in the form of a rocket to the moon. But far beyond the mysteries of outer space with its billions of galaxies and stars and suns is the terrifying mystery of our human nature. Why under the sun, if the peoples of Russia and the United States all want peace, should we be so afraid of each other, and why should we be spending so many billions on preparation for atomic destruction? Oh, we have answers that speak of the Communist plan of world conquest, of the brutal determination of Khrushchev and his minions to rule or else, but why such vindictiveness and cruelty? Why such selfishness, which when we are perfectly honest we admit is not entirely confined to Russia? Why are we so often our own worst enemies, and yet why are we filled with such longings and desires which no animal existence can satisfy? Where are we anyhow—a little higher than the monkeys or a little lower than the angels?

These are the mysteries that challenge, disturb, and terrify us. Why is human nature so incorrigible? Why are we anyway, and why are we here, and what is the meaning of all this mixture of grandeur and misery, of glory and gore, of dishonor and shame, and yet of honor and dignity?

*Minister, North Broadway Methodist Church, Columbus, Ohio. (All publication rights reserved.)

I

There are two ways to approach these deepest mysteries of life. We need both, and if we have only one we are poor indeed. Our tragedy is that so often we have only one.

One way is for us to ask the questions and attempt to answer them reasonably, intelligently, and in logical thought processes. This is what we call philosophy. Everybody has his own philosophy. We draw up logical systems of thought, and these systems contradict each other. We look down in pride from our superior position of a neatly made system and condemn the answers of others who disagree with us and who view with pride their own systems. We call our systems by such names as theism, positivism, pragmatism, humanism, monism, deism, pantheism, dualism, etc. By our reasons we think we prove God, or by other reasons we prove there is no God. As men we cannot help but ask these questions and seek the answers: this is our glory. Our futility is that even though we think we have the answers, we cannot prove them with our reason alone—the mysteries still remain. That is one way to approach these mysteries, and we need it.

The other way to approach these deepest mysteries of life is to hear God ask the questions and to answer them in humility and open-mindedness before the Truth as it is revealed to us.

Some of the greatest minds and most effective lives through the centuries agree that we are not alone, poor little orphans in the universe somehow arriving at the end of a blind evolution, seeking for meaning and longing for something more than our animal existence. They see a remarkably compelling body of evidence that there is Another, a mighty Thou in the universe who is asking the questions of man. Since that first experience described in the third chapter of Genesis, every man has been continually disturbed by these questions that come, not from his mind, but from Beyond.

Not only the questions but the answers to the questions are somehow revealed in our day-to-day experiences and in the experiences of the men and women in the Bible, supremely in the Lord Jesus Christ ("the second Adam"). None of us can avoid them. They are shouted out to us in the thunder of our rockets; they are whispered to us in the silences of our night, in fear and sorrow, in deep danger and rebellion; they are promised to us in our blessed experiences of joy and hope, the longings and yearnings that sing through our art and science. These are the questions that are asked by the astronaut as he peers through the nose cone of his rocket. These are the questions that will not leave us alone in our frustration and fear, our guilt and our failure—the questions that come to us in our prideful success.

This is the reason the Bible is a Book of the ages. The Bible describes these questions God asks of man, not only of Adam, the name given to man in the beginning, but to every man ever born. Of course there are worldly-wise men who discount these stories as myths and legends and lump them together with the myths and legends of Greeks and Romans and all early peoples. But as you read and think about them, you realize that like this story of Adam and Eve in the Garden of Eden, these Bible stories are representative of the experience of every man and woman.

II

God first asked of man and still asks: "Where are you?"

We have all been there with Adam and Eve in the Garden of Delight, rebelling in pride against our human limitations, then hiding with fear and trembling and deep guilt. Certainly when we are children life is a garden of delight. If only we could follow the truth and use the creative powers within us, it would continue to be so. But "we

(turn to page 38)

CHURCH FURNISHINGS

- Stained Glass
- Church Lighting
- Custom Woodwork
- Decorating and Murals
- Marble and Mosaics
- Sculpture
- Metal Ware
- Church Seating

the scope of our services

Whether your project is simple, elaborate, original, replacement, or renovation work, you will find the ability and true spirit of cooperation at Winterichs.

Each request, regardless of size, style, or budget, is given the undivided attention and prompt execution which has become synonymous with Winterich service.

Detailed special illustrated folders sent upon request.

Winterich's
DESIGNERS AND MANUFACTURERS
3700 Euclid Ave. • Cleveland 15, Ohio
• *Three Generations of Service to the Church* •

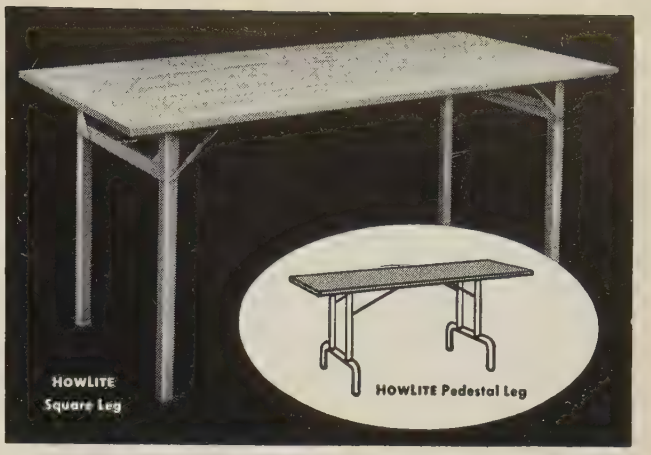
CHRISTMAS REMEMBRANCE

In splendor and in majesty the Star shone in the sky;
On hill and vale its radiance gleamed;
The lustre of its brilliance beamed
On humble little Bethlehem, His birth to glorify.

There in the stable of the inn the Virgin gave Him birth.
In spotless swaddling clothes He lay,
Serene and sleeping in the hay,
This Prince of Peace who came to bring redemption to the Earth.

When bells chime out to celebrate the birth of Christ, the King,
At Christmas time when all is gay
With mistletoe and roundelay,
Pause for remembrance of the Cross and Our Lord's suffering.

Ralph Mitchell Crosby
Los Angeles, California



Budget-Priced Folding Table

offers NEW HowLite PlasticTop

EXCLUSIVE PRODUCT OF HOWE FOLDING FURNITURE

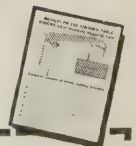
Priced below tables with plastic laminate tops, this HOWE Folding Table, with its exclusive, new HowLite plastic top, provides these special advantages:

1. **HowLite is not harmed** by soaps, water, household bleaches, hot kitchen greases. Its smooth, nonporous surface seals out food and beverage stains, wipes clean with a damp cloth!
2. **HowLite is 1/16" thick.** Its handsome "Golden Birch" pattern is inlaid all the way through to the backing. Despite hard use, color and pattern can't wear away!
3. **HowLite's resilient vinyl** plastic content resists marking, subdues the clatter of silverware and china, helps prevent chipping and cracking, provides an excellent writing surface.
4. **HowLite plastic tops** are permanently bonded to a *solid sheet plywood base* trimmed with a channel aluminum or plastic flush edge.

Built to last, HowLite plastic top folding tables are supported by a riveted and welded steel understructure. *This chassis runs the full length of the table.* Legs are individually braced. Strong enough to support 2,000 lbs., HowLite plastic top folding tables are light in weight, can be handled by one man!

HOWE FOLDING FURNITURE, INC.
1 PARK AVENUE, NEW YORK 16, N. Y.

Free! HowLite plastic top folding tables come in two styles: Square Leg and Pedestal Leg. Choose from 14 different sizes! Get illustrated literature. *Write now!*



HOWE FOLDING FURNITURE, INC., Dept. CM-129
1 PARK AVENUE, NEW YORK 16, N. Y.

Gentlemen: Please send me illustrated literature on budget-priced HowLite plastic top folding tables.

Name _____ Title _____
Institution _____
Address _____
City _____ Zone _____ State _____

WHERE ARE YOU?

(continued from page 36)

want what we want when we want it"; and because it looks good and tastes and smells good, therefore it must be good even if it is off-limits, so to speak, even if the very laws of the universe say it is wrong. "I want it and I am going to get it—I'll take it." And we find ourselves hiding just as Adam and Eve did.

Like Adam and Eve we have too often been giving the wrong answers.

Our first answer is out of pride that causes us to doubt what we have heard. Pride appears in this story as a serpent, "more subtle than any other creature," who said to the woman, "Did God say that all love is ours, that we can live together in God's family in peace as long as we love each other, that we can eat of all but this one tree of selfish prideful knowledge?" Here is not the same kind of doubt that leads us to dig in till we find the truth, but the unhealthy doubt that hides the truth. Like Adam and Eve we have heard God speak, but we have heard much more than Adam and Eve heard. We have heard God speak not only in the call of beauty in a sunset or a flower, in the harmony of a great symphony, in the love of a noble spirit whom we have known, but supremely in the call of Jesus Christ and those who have caught his spirit. His summons is to live as sons of God, brethren who belong to the family of God. We are meant to love God and his purposes and our neighbors as ourselves; and when we do, there is peace on earth to men of good will!

But though we have heard, like Adam and Eve, the doubt arises from our pride: "Did God say that all love is ours, that we can live together in God's family in peace as long as we love each other? That our homes can be places, not of conflict and misery, but of great peace and joy? That he who seeks to save himself shall lose himself? Did God say that?" And Pride within us answers, "No, God didn't say that. There is indeed no God above your wishes. Go ahead and eat the forbidden fruit of selfishness and greed. You will not die. You are the end product of a blind evolution. You can make your own Garden of Eden out of life. You are the master of nature and of inner and outer space. Get all you can. Prove your superiority to the animals. You will not surely die—at least for a long time, until nature has run its course. In the meantime get all you can for yourself." Thus the doubt comes to all of us in one way or another and we give the wrong answers.

Like Adam we rebel at our true relationship with God and with each other. Urged on by pride we pick out the questions we want to ask, and we hide from God, running away into pleasure, or work, or science, or even philosophy. The best way to hide from God is to build a tight little system of thought of your own, all neatly tied up with logic—beyond this there is nothing to consider, nothing real that you can't figure out. You have answered all the questions. You have eaten of the prideful knowledge of good and evil. Good and evil are what you make them, no more and no less.

But the almighty Thou comes calling on us in the frustrations, boredom, emptiness, anguish, and trouble that surround us. Where are you? Our second answer, then, is one of fear and guilt. When we doubt God and begin to think of ourselves as only a little above the monkeys instead of a little lower than the angels, we suddenly find ourselves a lot below the monkey. Stand in the Tower of London, the gas chamber at Dachau, the concentration camps in Siberia; see the rape of Hungary; observe the slave masters and the enslaved, and you see the public evidence of the fact that man can be lower than any simian ape or brutal animal. No animal can match man's meanness when centered in himself, hiding from God.

No doubt you are familiar with this bit of doggerel called "The Three Monkeys":

Three monkeys sat in a coconut tree
Speaking of things as they're supposed to be.
Said one to the others, "Now listen, you two,
There's a certain rumor that just can't be true
That man descended from our noble race!
Why the very idea! It's a dire disgrace!
Why no monkey ever deserted his wife,
Or starved her babes, or ruined her life.
You never heard of a mother monk
Leaving her babies with others to bunk
Or passing them on from one to another
Until you can scarcely tell which is the mother;
Or build a fence around this coconut tree,
Letting all the coconuts go to waste,
Forbidding all the other monks a taste.
If I built a fence around this tree
Starvation would force you to steal from me!
And ever since the first monk a coconut did crack
Treated all the monks alike, whether white, brown or black.
And another thing a monk won't do—
Go out at night and get in a stew
And take a gun and a club or a knife
And take some other monkey's life.
Yes, man descended, the ornery cuss;
But brother, he didn't descend from us!"

I won't argue whether or not the monkeys preceded us down the tree, but they certainly preceded us into space!

In 1959 the Mind
Is somewhat paralyzed to find
The Astronaut in Darwin's plan,
First the monkey, then the man![1]

In 1959 the mind of man is paralyzed; at the very moment when the old Adam has won dominion over all the earth and now is venturing into outer space, he finds himself hiding in a hell of fear and guilt, losing his self-confidence. With all our potential greatness man is hiding, hunted, afraid, guilty! This is the meaning of the conclusion of the story of the old Adam and Eve: God asks, "Where are you, Adam?" And Adam says, "Lord, I'm afraid," and blames his condition on the woman, and the woman on the serpent. So we blame our condition on the little woman, or the community, or the Communists, or the obstinacy of Russian leaders, or business, etc.

But Adam and Eve were driven out of their Garden of Delight. And so are we. Eve was forced to bear children in pain and agony; Adam, to work without joy and meaning. Whereas bearing children is beautiful and blessed and work is meaningful and joyous unless we are separated from God, it is this separation from God that is hell—that causes us to lose our Garden of Delight. God has asked the questions and we have given the wrong answers: Our pride-filled doubt has separated us from him and the only answers that could save us.

III

But God follows us to our hiding places—our threats of atomic destruction, our boredom and futility in work, the agony and hell of conflicts in our homes—and keeps asking: "Where are you?" We've got to answer. Shall it be more and more pride and rebellion, more separation from God and others?

There is another answer. Instead of the doubt and evasion, the fear and guilt and rebellion of the first Adam, there is the humble love and trustful

[1]From a sermon by Dr. David Read, Madison Avenue Presbyterian Church, New York City, preached in June 1959.

obedience of the second Adam. Each of us can give the answer of the old Adam, or we can give this other answer which, wherever and whenever it is given, results in a transplated Garden of Eden into the heart and home and community of the one making it! This second answer has always ennobled man's heart and lifted his head and given him hope.

"Where are you?" God asks. Way back in the Old Testament time this second Adam began to find the right answer in brief but beautiful flashes of revelation. All through the Psalms and the Prophets we hear his answer with hope and confidence: "Yes, I have been rebellious, doubting, guilty, afraid, but now:

Teach me, O Lord, the way of thy statutes; and I will keep it to the end. Give me understanding, that I may keep thy law and observe it with my whole heart.
(Psalm 119:33, 34)

He is no longer hating the law, no longer rebellious, but loving it!

Before I was afflicted I went astray; but now I keep thy word.
Thou art good and doest good; teach me thy statutes.
(Psalm 119:67, 68)

"Where are you?" God asked, and another old Adam stopped running and hiding and answered:

When my soul was embittered, when I was pricked in heart,
I was stupid and ignorant, I was like a beast toward thee.
. . . thou dost hold my right hand. Thou dost guide me with thy counsel, and afterward thou wilt receive me to glory.
Whom have I in heaven but thee? And there is nothing upon earth that I desire besides thee.
My flesh and my heart may fail, but God is the strength of my heart and my portion for ever.
(Psalm 73:21-26)

Job, who had rebelled out of great doubt in his suffering, hiding his rebellion by claiming that he wanted to argue with God, at last stood stripped of his rebellion. He came out of his hiding place and answered the Lord:

I know that thou canst do all things, and that no purpose of thine can be thwarted.
I had heard of thee by the hearing of the ear, but now my eye sees thee; therefore I despise myself, and repent in dust and ashes.
(Job 42:2, 5-6)

Then came the second Adam, fully and completely known in the life of Jesus Christ. In him we see the Son of man as God intended him to be, revealing what man is, and best of all, who God is. The old hymn puts it:

O loving wisdom of our God!
When all was sin and shame,
A second Adam to the fight
And to the rescue came!

What these ancient singers and prophets of Israel had dimly believed and greatly experienced, Jesus makes clear and real. There is the old Adam in all of us, self-regarding, pridefully jealous, selfish, grasping, afraid, guilty; but "there is therefore now no condemnation to those who are in Christ Jesus." "For as in Adam all die, so also in Christ shall all be made alive." (Romans 8:1; I Corinthians 15:22)

IV

"Where are you?" God asks each of us today. (1) Still smart and wise and self-sufficient—perfectly sure that your prideful picture can be realized? (2) Hiding, ashamed, guilty, disgusted with yourself over your inadequacy? (3) Standing in humble reverence before the Christ who shows you where you are and where you can be by the grace of God?

What a difference if I stand in humility before Christ! I begin to see how enormous is my sin of Pride that causes me to doubt my relationship with God, to choose my own way, then to doubt myself and to seek all the more desperately to save myself—and then to hate myself with a deep sense of guilt because of my failure to achieve my goals. This is where I am, or will be, given enough time if I cling to the old Adam with his prideful demands to "be free to get what I want out of life." I rebel at the human limitations that bind me—my age, my physical weakness, my inadequate mind, my lack of money or prestige or power! I insist on meeting them in my own way. I am guilty and ashamed and afraid at last, like the first Adam. But in Christ's presence we see how foolish and unnecessary this all is.

The trouble with us, as with the first man, is that we see ourselves as over against God, or God as against us. We do not delight in the law that says, "Love your neighbor as yourself; love your enemy," because it gets in our way. The law becomes a tantalizing demand against which we rebel, and we are unable to fulfill it even though it is the only way to life. Therefore we feel that somehow we are hemmed in, we cannot get the things we want, and God is our enemy.

How often I talk with persons in the second stages of Pride, whose life is being lost in anxiety, bitterness, and resentment toward circumstances, people, and God himself. They are

CONRAD PICKEL STUDIO, INC.

Stained Glass, Mosaic, Carvings

21415 W. Greenfield Avenue

Waukesha, Wisconsin

52 NEW CHURCH BULLETINS in color

New, inspirational, beautiful! A different, colorful Bible-art or Kodachrome cover every week. Full-color featured every month. More beautiful bulletins . . . . . **100 for only 95c**

Send for FREE Brochure today, Dept. CM-12

STANDARD PUBLISHING, Cincinnati 31, Ohio

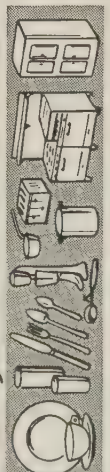
STAINED GLASS

Prompt answer to your requirements by our American Agent—also regarding our fine embroidery and furnishings:

* vestments
* frontals
* stoles
* altar ware

J. WIPPELL & CO., Ltd.
of Exeter, England
American Agent:
15 Prince St., Paterson 10, N. J.

50,000 ITEMS



Chinaware, Silverware, Linens, Paper Goods, Tables, Chairs, Kitchen Utensils, Cutlery, Platters, Trays, Kitchen, Dining Room Equipment. **Prompt Delivery.** Thousands of Churches, schools, colleges, hospitals, orphanages, hotels, restaurants have their needs supplied by this 40 year old institution. **Why? Satisfaction Guaranteed or Money Back!**

Everything for Your KITCHEN and DINING ROOM

EDWARD DON & COMPANY

EDWARD DON & COMPANY 2201 S. LaSalle St. Chicago 16,

hiding from their true selves. They can't stand to face their real selves because they are afraid.

Then they meet Christ and begin to understand what his life and death says about God, and they are able to surrender their pride and resulting shame. They see in him and his cross not only the fact that God is "over against" their sin (though he still stands by his laws which they have broken) but also that God's love is great enough to go down with them into the hell of their suffering, and their shame and guilt are removed. They are able to accept forgiveness and forgive themselves and begin a new life of love.

Listen to a parable of this mighty truth in the relationship of an earthly father and his sons who live on a lovely farm beside a beautiful river. There is a dangerous swimming hole not far away in which several boys have drowned. "Don't go near it," the father commands; "there are other good pools for swimming, but this one pool is out of bounds." The older boy is a good swimmer, takes pride in the fact that he can swim faster and farther than any boy in town. His father's command makes him the more determined to try that pool. "I'll show him," he says rebelliously, and he not only goes himself but takes his younger brother into the dangerous hole. He makes it all right, but his younger brother drowns. That afternoon they drag the river for several hours until at last they find the boy's body and bring it home. The family is plunged into abject grief and sorrow.

That night the older boy hides from his family in shame and guilt. His dad finally finds him up in the attic, miserable and afraid. "Where are you, son?" he calls. He sits down, puts his arm around him, and with tears of his own sorrow and loss flowing, he tells him that he is forgiven. "I forgive you. You did not know what you were doing." "Oh, yes, but you warned me it was dangerous." "Yes, I did," says the father, "but your pride blinded you." And then he tells him the story of another Father's Son whose life was taken because of the pride and selfishness of man, and how as he died on the cross he cried, "Father, forgive them; for they know not what they do."

"David," he says to this boy, "it was not just this man dying on the cross, but this is the way God feels toward all of us. God bears our suffering."

Because of his dad's love pointing to the love of the heavenly Father, this boy has been able to forgive himself and to take a big step toward surrendering the prideful picture of himself that would have gotten him into trouble all the rest of his life.

This is a marvelous parable, but it doesn't go far enough. When we get into this pool of rebelliousness we always drown ourselves as well as our brother. "Adam, where art thou?" "Mary, where art thou?" "John, where art thou?" Yes, where art *thou?* Where are you this morning? In the attic, crying miserably, frustrated and fighting out at life in bitterness at things you don't like, and guilty and afraid because of your sins? Or are you still swimming around in the pool of your pride and self-sufficient strength, perfectly sure that you know how to get life and are going to make it the way you want it? If so, it won't be long until you too are in the attic! Then God calls you in Christ to see and accept the truth that makes pride silly and the love that makes guilt and shame unnecessary. In Christ and in those who have caught his spirit is the suffering love that reconciles us to God, so that all we need to do is to accept that forgiveness and realize the folly of our blind, stubborn pride.

Where are you? As you sit here and bow your head in the closing prayer, are you able to answer with Charles Wesley:

Arise, my soul, arise, shake off thy guilty fears;
The bleeding sacrifice in my behalf appears;
Before the throne my surety stands,
His name is written on my hands.

My God is reconciled; His pardoning voice I hear;
He owns me for His child, I can no longer fear;
With confidence I now draw nigh,
And "Father, Abba, Father" cry.

Let us pray:

O mighty Father, whose love is so amazing and so divine, mysterious and yet blessed, give us the answer now, this moment, that we may learn how to turn like a child to his father to accept the gifts and dedicate our lives to the truth and keep ourselves open to Thee in this glorious relationship which makes eternal life. Through Christ our Lord. Amen.

(end)

TEEN TOWN PROGRAM

(continued from page 35)

in the spring, add further variety to the program.

Each participant pays $1.00 annually to register and 25c each evening he attends. When registering, the student is issued a membership card which is his ticket of admission thereafter. The upper half of this card reads:

> **This will certify that_____ is a member in good standing of Teen Town for the year commencing _____ and ending _____. When presented, this card will entitle the member to participate in all activities of this organization including recreation, self-government, and brotherhood.**
>
> **(Signed) _____**
> **Member, Teen Town Committee**

The bottom half of the card reads:

> **I request that my child be allowed to participate in Teen Town activities, and I agree to make provision for transportation to and from all events.**
>
> **(Signed) _____**
> **Member**
>
> **(Signed) _____**
> **Parent**

The following Teen Town Code appears on the reverse side of the card:

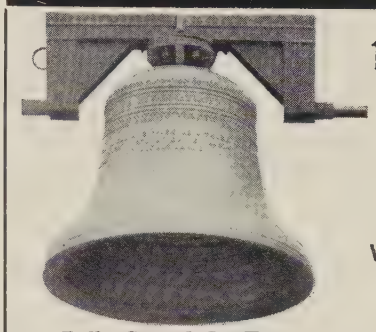
> **As a member of Teen Town I believe that I must observe certain personal standards in order that I, as well as other young men and women, may fully enjoy the facilities of our organization.**
>
> **I believe that a simple statement of these standards is as follows:**
>
> **1. I will at all times conduct myself in a manner which demonstrates the type of person that I am, and which will radiate friendliness, kindness, and good feeling toward all other persons.**
> **2. I will actively engage in any planning, program, or service necessary to help our chosen leaders or director.**
> **3. I will actively support all plans for the conduct of games, dances, or other events.**
> **4. I will always have my membership card with me when attending events.**
> **5. I will work to make Teen Town, my organization, a worthwhile community project, both now and for young men and women in the future.**
> **6. I will inform my friends of these standards should they temporarily forget them.**

Different colored cards are issued for each Teen Town, and different colored cards are issued to boys and girls. Having entered the church building for the evening, the young person checks in by signing his name and the time of his arrival. Upon leaving the church at the conclusion of the evening's activities, he signs out. Members of the Junior High Teen Town must be picked up by their parents. No one is permitted to go outside the church building while Teen Town is in progress. No young person has ever been excluded from Teen Town by reason of misconduct.

Members of the committee that sponsors the Teen Towns say, "It is not a question of whether young people will congregate; it is a question of where and under whose auspices. If we in the church are indifferent toward young people, we can hardly be surprised if they are indifferent toward the church. Nor can we be critical of them for going elsewhere if they cannot go to the church. Forgetful of self, the church must invest itself in the young people of the community. The church exists, 'not to be ministered unto, but to minister.'"

(end)

BELLS • PEALS • CHIMES • CARILLONS



Bells Sound In Eternity
Resonant in Aeternum

VanBergen BELLFOUNDRIES

Seven generations of experience
Leading Bellfoundry of HOLLAND

Makers of carillon bells for famous Riverside Church of New York City.
Largest carillon in the world.

WHY NOT WRITE US TODAY... NOW!

van Bergen Bellfoundries, Inc.
U. S. Branch Office
P. O. Box 608
Greenwood, South Carolina

Monroe FOLD-KING

Easily Seats 10 (5 on each side)

FOLD-KING MODEL K-3
30x96 inches
30 inches high

Tempered Masonite Top, Plasticised Waxed stain-resistant

Announcing **NEW 1960**

Monroe FOLD-KING FOLDING PEDESTAL TABLES

NEW Automatic Locking
Exclusive "jacknife" action snaps pedestal in place, or flat for folding.

NEW Super Frame
Underframe solidly tied at 14 vital spots.

NEW Wear Proof Edge
Anodized aluminum lip moulding, seal-pinned. Super-bond steel corners.

FOLDING CHAIRS
ALL STEEL and many styles and sizes. Direct prices, special discounts.

TRUCKS FOR TABLES CHAIRS
for moving and storing. Smooth rolling. 7 models and sizes.

DIRECT FACTORY PRICES, DISCOUNTS, TERMS
Churches, Schools, Clubs, Societies, and all Organizations

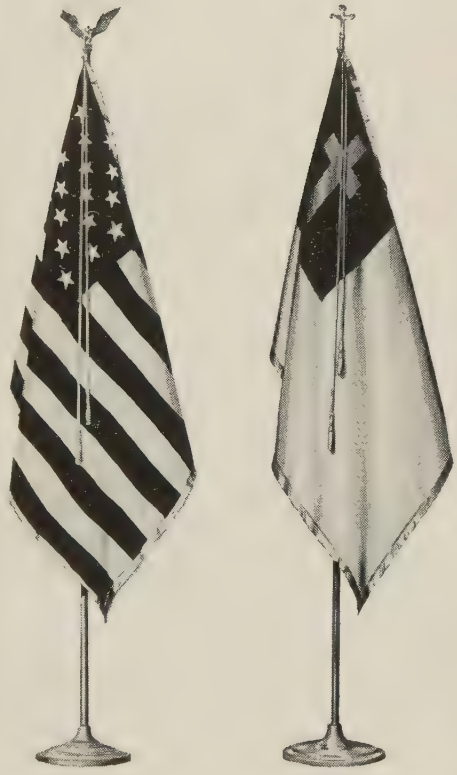
If you are on the Kitchen or Purchasing Committee of your church, educational, fraternal or social group, you will want to know more about our New Monroe Fold-King Banquet Tables, as well as other Monroe outstanding, exclusive dining, recreational and service equipment. Tables, 68 models and sizes, for every use, Folding Chairs, Table and Chair Trucks, Portable Partitions, Folding Risers and Platforms, etc. Join over 55,000 other institutions and organizations who own and recommend Monroe Folding Tables and other superb specialties. Mail Coupon, write, wire or phone us today for catalog, prices, discounts, terms.

NEW 1960 FOLD•KING CATALOG FREE!

The Monroe Company, 60 Church St., Colfax, Iowa
Please send complete Monroe 1960 Fold-King catalog, prices, discounts & terms. Check which below:
☐ Folding Tables ☐ Folding Chairs
☐ Trucks for Folding Tables and Chairs
☐ Portable Partitions ☐ Folding Risers
Name of church or organization.....
.....
Mail to..... Title.....
Address.....
City..... State.....

THE MONROE COMPANY 60 Church St., Colfax, Iowa

new
beauty
and dignity for
your church



The richness, luster and authenticity of Dettra Christian and U. S. Flags add color and dignity to any church. Available from stock or made to order in a variety of superb fabrics to suit any church budget. Individual flags or complete outfits include a Glory Gloss Taffeta or Dura-Lite Nylon flag, brass-jointed oak pole, golden ornaments and a beautifully finished stand.

See your Dettra Dealer, or write for free literature and name of nearest Dettra Dealer. Write Dept. CM.

DETTRA FLAG CO., INC.

Oaks, Pennsylvania

FLAGMAKER TO AMERICA FOR MORE THAN 50 YEARS

The Glory-Beaming Star

George Edward Johnson*

In the life of every person shines a light
that from afar beckons to the best within us:
our own glory-beaming star.

The scholar searches for the Truth.
This chalice held on high
is often more a bitter cup
drunk deeply with a sigh.

For truth is not so lightly sought;
the deeper that we go
into its many varied paths
the quicker that we know
that he who sees its shining flame
must of great conscience be.
For Truth
demands,
and seeks,
and claims a bowed humility.

Perhaps the star that's held on high is Knowledge.
Each fact a Holy Grail,
a sacristy where we may stand beside the stream
of life;
and if we fail
to comprehend the obligation
that we hold within our hand:
Then knowledge turns upon itself,
a pittance and a pelf
of wasted life;
a monument to anonymity.
For Knowledge is a trust
thrust
down from high above
the heads of mortal men
who seek to understand,
and in their failure scorch the fertile land.

But sadder is the one whose glory-beaming star
is but a bubble bursting 'midst the galaxies of
pleasure
sought for pleasure's sake alone.
Who raises Bacchus to the throne
and plays 'midst Dyonesian feet
soon learns the pall that falls o'er life.
To meet the revelers at their game seems fun,
but fun somehow is not the same
when golden sun
casts its rays on debacles of shame.
Lust and greed are at the core
of every life that seeks the shore
where sirens sing.
A song so sweet it scarce seems fair
that harmony so rare
be but a tune whose rhythm calls
and calls
and calls

*Minister, Miami Shores Community Church, Miami Shores, Florida.

some more
until the tempo on the floor
becomes a travesty—
grating,
ugly,
screeching shrieks.
And weeks
of tripping down the pinkened path
we seek
to flee,
but Pleasure's grip pulls onward blindingly.

Or Might.
Now there's a star that spans the heavens
grandiose and great in sweep.
The thunderheads arise
as man-made gates of hell
and races run for arms foretell
a world destroyed.
The calling cave calls louder
and the thin veneers
of civil years
are stripped away.
The club, the skin, the age of stone,
march down the Appian Way,
across the Alps with Hannibal,
the Magna Charta burns,
and Times Square returns
to tomahawk and torch.
One beating heart yearns for peace,
but there is no peace for him who turns
to Might.

The glory-beaming star rides heaven's coursed straits.
Is there not one who waits
upon its streams to touch the heart?
The heart so softly beating
that it scarcely can be heard;
it flutters, oh, so silently
and now and then a word
of courage comes.
A meteor lights the path.
But dim and darkened ashes
are but the aftermath of its passing.
Few seem to see the Light.
And those who see
gaze wonderingly
at its passage in the night.
What sign is this? they seem to say,
some form of nature's folly;
a saucer whirring out of sight,
a rocket flying in the night,
"Come, deck the halls with holly,"
for this is giving time.
Ribbons furled and tinsel bright,
the garish light
on many a tree
cuts cross the path of pure white light,
and then some see the flame that calls
and falls
around a Halo'd Head.

The glory-beaming star strives through the dark,
and hate and fear and malice grim
melt in its way.

It falls on Him.

And from its radiant hue burst forth
a thousand beams
that transform me and you
from mere mortals clad with mortals' flesh
into the few
who dare to see the Son of God.
Near yet far.
The path He calls for us to trod
is lighted by
the glory-beaming star.

Peterson
CHOIR ROBES
of outstanding quality and wearing ease, styled with grace and dignity from excellent fabrics and tailored with all yokes PELLON lined for remarkable shape retention . . . quality robes and pulpit gowns at surprisingly moderate prices.
CONFIRMATION ROBE RENTALS
We will be honored to send you our catalog and unique Fabric Pre-Viewer without obligation.
Since 1927
Thomas A. PETERSON Company
Dept. C-12 501 EAST 33RD, KANSAS CITY 9, MO.
Note: We are occasionally able to offer pre-used robes in excellent condition at a considerable saving.

you Can
Boost Attendance . . .
Increase Tithers . . .
Reach More Unsaved . . .
Build Church Loyalty . . .
ATTENDANCE CAMPAIGN
"Show Your Faith" theme is Scriptural, practical, easily used by Sunday Schools of any size. Churches using it report 30% to 40% gains.
VISITATION FOLDERS
Six different folders in stock, all professionally designed, distinctively lithographed in three colors. Inexpensive and effective.
STEWARDSHIP MATERIALS
Complete 4-week program to enlist more tithers, conduct every-member canvass. Scripturally sound, dignified appeals that get results.
EVANGELISTIC PROMOTION
All that's needed for far-reaching, attention-getting publicity. Inspire members, reach unenlisted, boost attendance at low cost.
PROMOTION AIDS
Dress up printed or mimeographed bulletins, church papers, promotional pieces. Promote Sunday School, Bible Study, Music Program, Worship, etc.
NEWSPAPER ADS
Eye-catching, interest-compelling ideas in artistic layouts. Every ad magnifies Christ, extends a warm invitation. EXCLUSIVE to one church in a city.
WITH TESTED AND PROVED PROMOTIONAL MATERIALS
Creative Promotional Service has been serving America's churches for more than 10 years. Some 10,000 churches now use the materials regularly to promote stewardship, evangelism, visitation, Sunday School attendance, and general church activities. Each item designed to meet a specific need. Highest quality at lowest prices.
FREE Mail Coupon For Samples, Prices
CREATIVE PROMOTIONAL SERVICE,
Dept. C-1, 518 N.W. Third St.,
Oklahoma City 3, Okla.
Send FREE information on items checked below:
☐ Attendance Campaign ☐ Visitation Folders
☐ Evangelistic Promotion ☐ Promotion Aids
☐ Stewardship Materials ☐ Newspaper Ads
Name
Position
Church
Address
City State

THE WILLET
STAINED GLASS STUDIOS
•
Traditional
Stained Glass
•
Sculptured
Gold Windows
•
Faceted
Chunks in Concrete
3900 Girard Avenue
Philadelphia 4, Pennsylvania

Church Bulletin Boards

NEW
LOW
PRICES

CHANGEABLE LETTER SIGNS
NOTICE BOARDS for Schools & Hospitals—Indoor or Outdoor Use
CAST BRONZE TABLETS
ENGRAVED BAKELITE SIGNS
Visit Our Showroom or Write for New Free Catalog Just Published

UNIVERSAL BULLETIN BOARD CO. INC.
(Estab. 1933) 914 Broadway (Nr. 21st St.)
New York 10, N.Y. GRamercy 3-7426

Everything for the CHURCH

☐ Altars ☐ Pews ☐ Organs
☐ Church Furniture ☐ Fabrics
☐ Flags ☐ Lighting Fixtures
☐ Visual Aids ☐ Bibles ☐ Robes
☐ Folding Chairs and Tables
☐ Sterling and Brass Altar Ware
☐ Stained Glass Windows
☐ Books of Remembrance
☐ Bells, *Van Bergen, from Holland*
☐ Bulletin Boards

Check above items in which you are interested and write for FREE catalog.

WHITTEMORE ASSOCIATES, INC.
ECCLESIOLOGISTS
16 ASHBURTON PLACE, BOSTON 8, MASS.
Tel. CApitol 7-2150

God Is With Us

Edwin Michael Hoffman*

LEADER: O Lord, how manifold are thy works! In wisdom hast thou made them; all the earth is full of thy riches.

CONGREGATION: The great outstanding truth in these words is not how God created the earth, but that God did create it; that throughout the whole universe we find law—the Mind of God—from the electron to the galaxy, from the single cell throbbing with life to the most complex creation, man himself. Science tells us the story of how creation takes place; religion tells us the why of creation —of God and man's place in this creation.

LEADER: O Lord, how manifold are thy works! In wisdom thou madest them all; the earth is full of thy riches. Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty—who coverest thyself with light as a garment and stretchest out the heavens as a curtain: who layeth the beams of his chambers in the waters: who maketh the clouds his chariots: who walketh upon the wings of the wind: who laid the foundations of the earth that it should not be removed forever. (excerpts from Psalm 104)

CONGREGATION: Open thou my mind that I may understand that the laws of the physical universe which we call science are a part of the Truth—the Mind of God. Lord, Creator of all, of whom the psalmist long ago sang praises as we sing them again today, help us to know that thou hast not hidden thyself from us today, but that thou dost continue to manifest thyself to those who seek thee and thy truth.

LEADER: Jesus said: I am the way, the truth, and the life. The truth shall make you free.

CONGREGATION: On this we build our faith—that God reveals himself to us today through the working of his Spirit, even as he has revealed himself in the past. May we ever grow in the knowledge that through the revelation of new truth man is set free from ignorance. He may pass out from the simple, crude stories of creation into the greater vastness of knowledge of the universe, as revealed in the atom, the galaxy, the living cell, the world of life—with law governing all. We hold to the faith that new truth frees man from the small world of a few square miles where dwells his family, his tribe, his nation, into a world tied together by bonds that make it a neighborhood. Here and now, no man lives alone, "no man is an island."

LEADER: Help us, O God, to ever bear in mind that with this freedom by truth goes the burden of responsibility. It costs something to follow the path of truth.

CONGREGATION: Open thou my mind that I may understand and be aware how man, limited to the surface of the earth, has been able to send his mind out into infinite space, foretelling the coming of a comet, the eclipse of the sun; weighing the stars, analyzing the galaxies—to find that the mind of man clicks with the universe and the Mind of God in law.

LEADER: For thou hast made him a little lower than the angels; thou hast crowned him with glory and honor; thou hast made him in thine own image. For God created man in his own image; in the image of God created he him; male and female created he them. Jesus said: That ye may be children of your heavenly Father. (brief pause for meditation)

CONGREGATION: We say "Our Father" so easily—and so thoughtlessly. Jesus did not tell us that we are puppets of God, or slaves of God, or enemies of God, but that we are children of God.

It is not our bodies that are the

*Black Mountain, North Carolina.

On November 24, 1859, *The Origin of Species* by Charles Darwin was first published. Its publication has contributed vastly to both scientific and religious thought. There are many ministers who will be glad to use this litany to acknowledge their own indebtedness to the book and to the author.

image of God. Though one might have the misfortune to be born crippled or to lose his arms, his legs, his sight, he is still in the image of God.

LEADER: And the Lord God formed man of the dust of the ground: and breathed into his nostrils the breath of life: and man became a living soul.

CONGREGATION: From the earth comes the body of man; through the lower forms of life—from single to complex organism; through countless ages of growth and development:

A fire mist and a planet
A crystal and a cell
A jelly fish and a saurian
And caves where the cave men dwell;
Then a sense of law and beauty
And a face turned from the clod
Some call it "evolution"
And others call it "God."
(Carruth)

LEADER: And the Lord God said: Behold the man is become as one of us: to know good and evil.

CONGREGATION: To become as "one of us." Man was not truly man, man was not in the "image of God" until there was created within him "to know good and evil." Up from the dust of the earth, through the ages of developing life, which man calls evolution, came the body of man; his spirit, the image of God, whence came his knowledge of good and evil. Herein lies his imagery of God.

It is as incorrect to say man "descends" from the food he eats, which comes from the earth, as it is to say he "descends" from any of the forms of physical life which preceded his becoming like God—aware of good and evil. Man as man in the image of God was not created until he had arrived at the place where the spirit within him became fully created in God's image—the awareness of good and of evil.

LEADER: Man is truly created and in the image of God when he is free to choose between good and evil, between the right or the wrong, between the ugly and the beautiful, the lie or the truth—free to choose.

And Jesus said: Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it. (Matthew 7:13-14)

I am the way, the truth, and the life. And the truth shall make you free.

CONGREGATION: Free from ignorance, prejudice, and intolerance; free from selfishness of class, or race, or nation.

Open thou my heart, O God, and help me to seek and to live in the path of truth.

Truth often makes us uncomfortable and unhappy; the truth may make us confess our mistakes and to seek forgiveness; the truth may compel us to give up things we like, to give up our pet prejudices. The truth may burn—but it purifies—and leads towards God. Do we not deny God when we refuse to follow truth?

LEADER: Jesus spake these words:

CONGREGATION: Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. (Matthew 7:5)

LEADER: Jesus spake these words:

CONGREGATION: First be reconciled to thy brother; then come and offer thy gifts. (Matthew 5:24)

LEADER: Jesus spake these words:

CONGREGATION: But I say unto you: Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you . . . that

YOU GET THE *Extra*
BEAUTY • DESIGN • QUALITY
of Expert Craftsmanship
IN CUTHBERTSON

CUSTOM MADE VESTMENTS | for ALTAR CHOIR CLERGY

All embroidery features our own process of gold outlining which uses a traditional non-tarnishable gold thread to achieve natural beauty equaled only by hand craftsmanship.

All Vestments Styled and Tailored to Meet Highest Ecclesiastical Standards.

NEW!
over 150 exclusive
EMBROIDERY DESIGNS
for custom-made ALTAR and CLERGY VESTMENTS

Complete selection of new symbols designed especially to meet traditional and contemporary requirements for Stoles, Bible Markers and Superfrontals.

WRITE for NEW COLOR PARAMENT CATALOG

SEND FOR

CLERGY VESTMENT CATALOG
illustrates cassocks, supplies, rabats, collars, clergy hats, cinctures, robes, capes, shirts.

CHOIR VESTMENT CATALOG
illustrates robes, cassocks, cottas, collars, hats. Complete with measurement chart.

J. THEODORE CUTHBERTSON, INC.
Manufacturer of Ecclesiastical Vestments
2013 Sansom Street • Philadelphia 3, Pa.
Please send me illustrated catalogs checked below:
☐ SUPERFRONTALS ☐ BIBLE MARKERS ☐ DOSSALS ☐ STOLES ☐ PULPIT & LECTERN ANTEPENDIA ☐ EUCHARISTIC VESTMENTS & COPES ☐ CLERGY VESTMENTS ☐ CHOIR VESTMENTS

NAME_____
ADDRESS_____
CITY_____ ZONE_____
STATE_____
NAME OF CHURCH_____
DENOMINATION_____
CM-129

ye may be children of your Father which is in heaven. (Matthew 5:44, 45a)

LEADER: And the truth shall make you free.

CONGREGATION: Let us, then, think on these things. Let us never forget that we find the Mind of God at work in the physical universe, in existing life—wherein purpose is shown as in the development of a tiny cell, predestinated to grow into a sequoia tree, or into a mosquito, each after its kind. Let us ever marvel and revere the wonder of all of creation. But let us also ever bear in our minds and wills the fact that it is you and I, all of us, God's children, who must be co-workers with God in creating the world of spiritual values—beauty, goodness, and truth—by which man lives. These values do not exist floating around through space in the universe; they come into being, they are created, when you or I, the children of God, create them by our lives. When Jesus speaks of the cup of cold water, the Good Samaritan, the meeting of human needs, he shows us how we may work with God to bring into reality love and goodness. We are co-creators with God. In the realms of beauty and truth, as we live and create, to bring into existence and reality beauty and truth, we are co-workers, co-creators with God in his spiritual world of values—the world in which the spirit of man lives, for man lives not by bread alone.

LEADER: Jesus spake these words: Verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. (brief pause for meditation)

Help me, O God, to pay the price of following the path of truth whatever it may cost. Grant me thy mercy and thy strength so to do.

CONGREGATION:

New occasions teach new duties
Time makes ancient good uncouth;
They must upward still, and onward,
Who would keep abreast of Truth. (Lowell)

(end)

A Sharing of Responsibility

The Collegiate Ministry

George R. Bailey*

Participation in the collegiate ministry of a large city church is one of the most satisfying and exciting experiences afforded a minister. It is the kind of experience which produces greater knowledge, broader understanding, and a stronger personal faith in the Christian church and its ministry. It can be one of the most enriching experiences of a minister's life.

Herein is one of the great advantages of a multiple ministry. In a single appointment one is limited to his own ingenuity and ability. In the multiple ministry the combined thinking and creativity of the members of the staff lend continual newness, richness, and excitement to the work. One has the advantage of other minds and personalities, equally concerned and equally dedicated to the task of serving in the church.

This produces the same sense of thrill and satisfaction experienced in athletic team play, for no description of the multiple ministry is more apt than the word "team."

However, a new entrant on any team approaches the experience wondering how he is going to fit in and how well he will be accepted. So with the minister who enters a collegiate relationship his great concern is whether or not the colleague ideal can really be achieved. One observes numerous attempts at establishing a multiple ministry, but usually on the basis of one minister and an assistant, and the assistant does not usually receive the same kind of respect as the minister.

It is my belief that a multiple ministry established on this basis cannot be effective in the church, for it cannot create the pattern of the Christian ideal which is necessary in lifting a congregation to the highest level of Christian living.

There is a better way, a way which can fulfill the basic purpose and responsibility of the Christian church. I believe it is found in an honest attempt to establish a collegiate ministry. To establish this relationship on its highest level each minister in the church is challenged to work cooperatively, with respect and understanding for his fellow ministers. The responsibility for creating this relationship rests first of all upon the ministers involved. It cannot be left up to the congregation. However, when it becomes a reality the congregation will readily accept the idea and feel its lifting, strengthening power as the church moves forward.

The satisfactions and success of a multiple ministry are dependent to a very large extent upon the establishment of a basic concept of equality of status. This does not necessarily mean equal salary. I believe this matter must be worked out harmoniously within the staff, that there may be clarity of understanding. Consideration must be given to age, years of service, vacation periods, and the extent of responsibility involved. The result may be in terms of equal salary, but not necessarily so.

A Sense of Equality

This brings us immediately into the difficulties of creating a sense of equality among ministers of a church staff. Personally, I believe it is difficult for ministers to achieve this ideal. Perhaps this ought not to be so, but let's face it, it is.

I would hazard the guess that one of the reasons for this is that each one of us has been trained to be independent in his work and to be his own boss. In fact, we may have entered the ministry because this is true. We have been taught to be responsible for the entire church. It is difficult for several individuals who have worked independently to suddenly bump elbows in a day-to-day relationship carrying on the ministry of a single church. However, it

*Minister of pastoral work, The First Methodist Church, Schenectady, New York.

The increasing membership rolls of America's churches are reflected in the professional staffs which now serve thousands of churches. These two papers show not alone the irritations which come with growth but the mounting opportunities for Christian service.

can be done, and in the doing it can be a rewarding experience for all involved.

The following disciplines or attitudes could bring to pass the more rewarding experience. The list is not exhaustive by any means. It is but a starter.

First, there must be a willingness to allow another to rise and shine in the eyes of the congregation, with neither fear, distrust, nor jealousy on the part of any other staff minister.

A biblical illustration of this can be found in the words of John the Baptist when Jesus came on the scene: "He must increase, but I must decrease." This was not spoken with regret, nor with any sense of loss of status. I believe John the Baptist made this acknowledgment joyfully.

There is a counterpart to this attitude which must be in the mind of the receiver, and it is simply this: He who so rises must hold in high regard and respect the colleagues who make this possible. He must not steal the affection of the flock, but in turn should bring his colleagues into this same affectionate circle.

It is possible to illustrate this in a number of ways out of my personal experience. Perhaps one such illustration will suffice to bring clarity to this point.

It is not expected that a new man on the staff will have many funerals, weddings, or specific requests for his services during the first year. My colleagues made it possible for me to move into the relationship more quickly by directing some of these responsibilities my way the very first year. However, after a couple of years as minister of pastoral services I found that I had to do some of the referring of these responsibilities to my colleagues in order to maintain a good feeling of balance in our staff relationship, and I did it willingly.

Whenever requests come for special services, determine quickly which pastor has the closest contact with the family. Ask yourself, "Would this person prefer another staff member? Is he or she fearful of hurting me by making such a request?" Immediate decisions are necessary. There must be no indication of indecision, but with a little thoughtfulness a satisfying arrangement can be worked out. These little decisions can often make or break our relationship with our colleagues.

This suggests several other disciplines. There must be a willingness to allow another to serve, even in situations where possibly we feel that we should, without losing affection for either our colleague or the individuals involved, and furthermore without being hurt ourselves. Such decisions will become strengthening bonds in the collegiate ministry.

Our attitude might be further influenced if we disciplined our thinking in realization that it does not really matter who does the task or who gets the credit for a task well done.

Fees in a Common Fund

The aspect of material gain through fees for special services can be eliminated by placing such fees in a common service fund to be used by staff agreement when needy situations arise; that is, if we accept fees. Thereby no member of the staff would gain advantage over another, and there would be little cause to vie for these special responsibilities.

A congregation can be trained to understand this pattern. If a particular pastor is desired for a service and he is free, he serves. If no particular minister is specified, he who is free at the time of need fulfills the request.

The common base for the collegiate ministry has to be the desire to work cooperatively, to build each other up, to strengthen, to encourage, and to share in an affectionate pastoral relationship. This idea is expressed more adequately in one of Charles Wesley's hymns:

> All praise to our redeeming Lord,
> Who joins us by His grace,
> And bids us, each to each restored,
> Together seek His face.
> He bids us, build each other up;

Make NATIONAL YOUR HEADQUARTERS for all religious goods supplies

Write for catalog illustrating hundreds of items for the church, clergy and laymen

See National's complete line of PEWS AND CHURCH FURNITURE. Write for catalog.

Qwik-Stix
LAPEL BADGES
EASY-TO-USE
• NO CLIPS
• NO PINS
• NO STRINGS NEEDED
IDEAL
For quick individual identification in any group assembly.
NEW SPECIAL ADHESIVE
STICKS TIGHT to most fabrics, yet removes easily without harm!
ATTRACTIVE STOCK STYLES
or — your copy or design.
Size—3" x 2½" • sturdy cardboard
$3.00 per 100 for Stock Styles
Write for Samples to . . .
QWIK-STIX LAPEL BADGE
504 W. Grand Ave.
Oklahoma City 2, Okla.
Hello!

SELL SUNFLOWER DISH CLOTHS . . .

MAKE MONEY

FOR YOUR TREASURY

Easy to sell! Splendid profits! Over 200,000 sold in 1958 by Sunday School members, Ladies Aids, Young People's Groups!

Earn money for your treasury . . . make friends for your organization

SANGAMON MILLS

COHOES, NEW YORK

And gathered into one,
To our high calling's glorious hope,
We hand in hand go on.

Some will wonder if there is no allowance for real differences which will naturally arise among staff members. Is there no time to "blow your top," as the expression goes? Sure there is, and it will happen. But we must never forget that colleagues have similar moments and feelings. A good way to control this feeling is to ask oneself the question, How much of what I do irks my colleagues? This is a two-way street, and it must always remain open.

Discipline and intelligent control will see us through many trying circumstances. Sometimes it is necessary to "sound off," and in a staff where an affectionate and understanding relationship has been built up it is possible to do so without acquiring wounds or losing status in the eyes of one's colleagues.

It goes without saying that all sounding off and all problems of the multiple ministry must be solved either within the confines of the staff meeting or in personal counseling conferences between the staff members concerned, and that it not be carried into the midst of the congregation.

I would like to emphasize that a multiple ministry in a church must become the exemplary ideal of the Christian faith in belief and action. Only to the degree that it is able to do this can it satisfactorily lead the congregation into the experience of Christian living. The participants in the collegiate ministry must set the pattern and uphold the ideal for the fellowship of the church.

Areas of Responsibility

The disciplines thus far have dealt primarily with matters of personal relationships. It is necessary to direct attention also to some of the disciplines of the working relationships, particularly the areas of responsibility.

It is possible to create an equality of status through designation of areas of responsibility in the work of the church. Individually we can be ministers of certain functions within the church; yet together we are ministers of the total church. To accomplish this it is necessary to discipline our thinking to the realization that differences in function do not indicate a difference in worth or value of work.

Each minister will have his own area of responsibility defined. Obviously this

(turn to page 49)

Is There Need of

A Church Business Manager

L. Wilson Kilgore*

In my recent article outlining the philosophy and duties of a large church staff, I did not mention the responsibility of a business manager. This omission was largely because the church of which I am the pastor does not now have a business manager.

I would like to clarify my own attitudes toward this profession. I believe that even among large churches staff relationships vary. Some churches obviously need a business manager because of the peculiarities of their staff, their particular program, the peculiarity of their building, or community responsibilities. Other churches, though they are large, do not need a lay administrator.

Much depends upon the abilities of the pastor and other ministers on the staff of a church and upon the job allocations worked out for them. For instance, in our relationship here the minister of evangelism is responsible for the building, the building staff, and the arrangements for the use of the building. My secretary is the church secretary and the manager of the office. Thus two major responsibilities of the church managers in some churches are divided between two of the staff members. I realize, of course, that were a business manager to be hired by my church, what I have said in the above paragraph would not pertain. Other staff members would be relieved of certain responsibilities taken over by the administrator, and they would no longer have to be "called" with those duties in mind.

It ought to be kept in mind also that a budget item for a business manager can be a very large one if a competent man is to be called. Our personnel committee made a study of this a few years ago and felt that at least $6,000 would be required for even a young man, and I know that some churches are paying as high as $10,000. This becomes a very large item in any church's budget, even though it may be a large budget. However, there are conditions which would warrant the expenditure of this kind of a fund.

Also to be considered are the laymen who are available in the church and community for this kind of responsibility. The house committee of our church carries a heavy load because we do not have a business manager. We try to pass some of this on to the minister of evangelism in his staff responsibility to the house committee. Some churches are blessed with laymen who can do this job and want to do it—and should do it. It is my conviction that sometimes a business manager keeps laymen from doing some of the things which they can do so well in a church. (By "laymen" I do not mean that the business manager must be ordained; I am thinking in terms of the unused potential in the laymen of the church in the nonprofessional sense.)

There are possibilities of using retired laymen in this position. The First Baptist Church of Cleveland is one of the largest of that denomination, with a huge building and an exciting program. This church is using a layman who is a retired vice-president of one of our large corporations in the capacity of business manager* He is serving very well and at a very modest budget figure. He is rendering a service that would ordinarily cost $10,000 or $12,000 for a competent man in this position. With early retirement the rule these days, it seems to me that many churches can move in this direction, thus conserving expenses and using talents of laymen which would otherwise be dormant.

There is a source of criticism in the fact that a business manager can take

***Minister, Lakewood Presbyterian Church, Lakewood (Cleveland), Ohio.**

***Since this was written a full-time executive has replaced this incumbent.**

a long while, if he is a layman, to catch the real significance of church life. I receive mail from one church in this state which has a business manager, and I shudder at some of the language he uses in approaching the people. Perhaps he may be speaking in a way that communicates, but I doubt it. He obviously lacks the total concept of the church and what it's all about.

If there were a business manager in this church, the following would be the outline of his responsibilities. He would be hired, as all personnel are hired, responsible to the minister and to the personnel committee, which is a joint committee of both session and trustees. I do not think that any person on the staff should be responsible to anyone other than the minister and this committee. He would have a special relationship, however, to the board of trustees because of the nature of his work; but he would be responsible to the minister, who in the last analysis would have to be his administrative superior.

His work load would call for the management of the building, the oversight of custodians, and the supervising of the building program arrangements. He probably would be responsible for arranging for the yearly budget to be prepared, presented, and publicized to the congregation. He would care for the details of the every member canvass procedure. He might be responsible for publication of our parish paper, depending on his editorial skills. He might also be responsible for management of the church office, although this responsibility is frequently carried by the church secretary.

These, in general, would be his responsibilities, and they are very consequential. Large churches would do well to study this possibility with arguments pro and con in mind. It is my prediction that this will be one of the fastest growing staff additions in our large churches.

(end)

THE COLLEGIATE MINISTRY

(continued from page 48)

brings about a certain limitation of experience. One will have the abundance of preaching opportunities. Another will have the most visitation contacts. Yet another will carry the load of educational responsibility. Someone else has those first contacts with new people in the parish. So there is limitation in experience because of defined work areas, but we must discipline ourselves to realize that by this limitation of responsibility it is possible to do a more adequate and much needed ministry in a specific area.

Again a personal illustration might clarify this point. Calling at the hospital one day with a rather long responsibility list, I had a moment of thankfulness and a sense of appreciation steal over me with the realization that I could minister in this way without feeling guilty of neglecting sermon preparation, for another was fulfilling this responsibility.

Obviously there are some disadvantages too. It is possible for one to lose contact with the work of his colleagues and live within his own small area of the church. In so doing he becomes neglectful of the greater responsibility of the church. Therefore it is necessary to discipline ourselves to remember that our work is not the only work being done or to be done. It is necessary to strive for a wholeness of our ministry in the church, even though we do but a small portion of the total work.

This shouldn't license us to become meddlesome in another's work area, but it does mean that together as ministers we must support, aid, and assist each other in every way possible. While there is a sense of individual responsibility, there must also be a sense of total responsibility.

The church does not belong to any one of us or to any one of our colleagues. It belongs to the parish being served and to God. The staff, united and leading the congregation, is responsible for the total fellowship of the church.

Again the idea of a team predominates. Like a team of surgeons and nurses performing major surgery for the healing of the body, a multiple ministry, working as a team, undergirding and supporting one another in mutual respect and with a common goal, can redeem human life, provide the spiritual nourishment for life, and lift the congregation of a church to unknown heights of vision and accomplishment.

(end)

Church Furnishings
IN SOLID BRONZE, BRASS, WOOD

- ALTAR SETS
- CHALICES
- CIBORAS
- CANDELABRA
- CANDLES
- LECTERNS
- COMMUNION SUPPLIES
- SANCTUARY FURNITURE
- MEMORIAL PLATES

WE FURNISH EVERYTHING FOR THE CHURCH
FREE CATALOG ON REQUEST
PLEASE INCLUDE NAME OF YOUR CHURCH WITH REQUEST FOR CATALOG

MICHIGAN Church Supply Co.
122-M So. 2nd Saginaw, Mich.

Folding Tables are NOT all alike!
No other tables have the STRENGTH "EXTRA FEATURES" LONG LIFE

Better Appearance, Durability and Strength. Finest Construction, Workmanship, Finish. Choice of many Top Materials and Colors. *Write For Folder*

Mitchell FOLD-O-LEG tables

MITCHELL MANUFACTURING CO.
2748 S. 34th St., Milwaukee 46, Wis., Dept. 24

CHOIR ROBES Write for Style Catalog and Fabric Selector with miniature cut-out showing how each fabric and color appears as a finished Robe. Request Catalog A10

For Pulpit Robe, request Catalog P10

E. R. MOORE CO.
268 Norman Ave. • Brooklyn 22, N. Y.
932 Dakin St. • Chicago 13, Ill.
1641 N. Allesandro St. • Los Angeles 26, Calif.

David A. MacLennan*

Priming the Preacher's Pump

One of my favorite young women has has recently celebrated her sixth birthday anniversary and her memorization of the Lord's Prayer. Like many other children, Frances Ann prefers her own version to that said by adult Christians. There are two variations which in due time must be corrected. Although these particular differences have no scriptural warrant, I suspect that their theological implications are valid! The first addresses God properly and immediately puts a profound question to him: "Our Father, who's in heaven?" At Christmastide little boys and girls privileged to live in Christian families and attend Christian churches know that angels are in heaven, singing the *gloria in excelsis* and heralding peace among men and women of good will. My little friend will learn too that "who's in heaven" includes the only "Who's Who" that matters now or in eternity, those whose names are "written in the Lamb's book of life"—the partisans of Christ who trusted in him and were not confounded.

Frances Ann's second change in the model prayer may indicate that Kierkegaard and Calvin and their modern representatives have not too greatly influenced her concerning the sinfulness of sin. She dismisses temptation in one grand petition. "Lead us to the invitation!" says my devout charmer. Should we not pray that daily, and help others to pray for that eminently desirable experience? In Advent and Christmas each of us—saint or sinner, young or old—needs to be led to hear and obey the invitation of our gracious God to come to him, and to come to him where we can grasp him most easily—as a human being who came as every human being comes, "a tiny baby thing to make a woman cry" and sing with joy that a child is born into the world. Yea, Lord, "lead us to the invitation" given by the Bethlehem shepherds to each other on that blessed night of Christ's nativity: "Let us go now even unto Bethlehem to see this thing which has come to pass, which the Lord has made known to us." (Luke 2:15)

Dr. MacLennan is minister of the Brick Presbyterian Church, Rochester, New York, and part-time instructor in homiletics at Colgate Rochester Divinity School.

Sermon Seeds

I

Watch for the Sign. Last month's Sermon Seeds contained some sermon suggestions for Christmastide, but here is another which may provide an idea. Textual basis is, of course, Luke's nativity story of the shepherds in his second chapter, specifically verse 12: "And this will be a sign for you: you will find a babe wrapped in swaddling cloths and lying in a manger." Traveling in an unfamiliar countryside or city, you inquire directions to your destination. A friendly stranger tries to give you the route and then informs you as to the kind of sign for which to look. "Watch for the sign, and you're on the right road." So when shepherds on the first Christmas night wanted to know where history's most stupendous event was to take place, an angelic helper said, "Watch for the sign."

Here is an outline of the message: (1) Shepherds needed a sign to find what they were looking for. After all, they had no New Testament, no Christmas cards, no carols. They knew that the living God would send a deliverer, but they had no idea who, where, or when. Shepherds, like most men, were poor judges of babies. As Dr. W. David Stacey, an English Methodist, once said, ". . . the angels said, 'Look for a baby, not in a cot or a cradle, but in a manger. When you have found him, your search is over.' "

Is it not so with us? Had we not been born within a nominally Christian society and culture would we know what kind of deliverer for whom to search? Do we know now? Is the sign not disturbing, even repellent, to sophisticated or fastidious twentieth-century folk?

(2) Follow the sign to the manger and it will lead you to a revolutionary concept of man's true status. Vance Packard in his provocative book *The Status Seekers* asserts that Americans are as class-conscious as any old world monarchical society, that most of us set great store by our position, prestige, power. The manger is surely a sign that God has other ideas. Not a palace but a stable; not policemen, guards, and protocol but a few tousled shepherds who probably slept last night by a hedge in a field; three fairly learned men called wise men; a carpenter and his young wife; a baby and some animals—these constituted the royal court for the King of kings and Lord of lords. Could such a democratic group have crowded around the Baby anywhere else? Does this not mean that Jesus Christ is Savior, not of a group, a class, a nation, but of the entire world? All can meet on the same high level around this manger and this Child. Follow the sign—it will lead you to One in whom all types, religions, political views, class rank are as one.

(3) Follow the sign to the Babe in the manger: It signifies that the mighty God, the everlasting One, has come down to us where we are and where we live in our need and longing. Long ago some extremely spiritual-minded persons disliked the idea of God becoming an "ordinary" man. God was not as snobbish. God is mixed up with this crude, potentially marvelous stuff called

human nature. "And God comes down our souls to meet." God is a Spirit, but God is not as spiritual as some of his children who object to the Incarnation. God in a human life suffered pain, fatigue, rejection, crucifixion. If this battered world was ever to be saved, God could not remain aloof and aloft. It wasn't the most comfortable or glamorous of cradles—a watering trough or feed box for cattle. "The rough, splintery boards that made his first bed were a sign of the rougher beams that would make his last."

(4) Follow the sign that you may discover that God's concept of power is our idea of weakness. Think of the different kinds of strength active in our world. There is the power of a strong personality, making up what is called a personality cult. There is the power of modern nuclear weapons, guided missiles, jet bombers and fighters, atomic-powered submarines capable of firing atomic shells from under water many miles offshore. But Jesus in the manger typifies the strange power men call weakness. Jesus the boy, the man, the "strong Son of God," is strong in a strange, overcoming way. He will not make others surrender; he never coerces or manipulates or forces his way. "Behold, I stand at the door, and knock," says the risen Lord of the Revelation. Who is ultimately the stronger—the dictator, the man of immense political or financial power, the person or group with the most weapons of the highest destructive potential, or the person of faith, the man of love? Wrote a wise man of our time, "Jesus was laid in a manger as a sign that he would be strong in righteousness, in humility, in love, and in these alone. Not for him the braggart's boast or the aggressor's flourish. He would overcome the world, but not in the world's way."

(5) Follow the sign to Bethlehem, to Galilee, to Calvary and Olivet if you would know who will win.

II

A Bale of Hay. Here is an outline for a Christmastide sermon you may wish to clothe with further thought, words, illustrations. It was submitted to me in a seminar on homiletics I conducted for our navy chaplains in San Diego some time ago. Chaplain (Lieutenant Commander) Beryl L. Burr, USNR, gave me permission to pass it on to brother ministers. Text: "And she brought forth her first-born son, and wrapped him in swaddling cloths, and laid him in a manger." (Luke 2:7)

Introduction: The description of Bethlehem and the Church of the Nativity as a tourist sees it—a quiet, sleepy city; the stable area in the church. In this setting the greatest event in history took place, even the birth of the Son of God.

(1) God uses the insignificant in his purpose. In the manger—a bale of hay. Could anything be more ordinary, more apparently valueless? Not kings and scholars and tycoons but shepherds were first notified of the arrival of this heavenly King.

(2) God uses the unexpected in his kingdom. Of all places—Bethlehem; of all resting places for the "infant lowly, infant holy"—a manger; of all people to be the mother—the Jewish girl Mary; of all human guardians—Joseph, an artisan, a carpenter. See a biblical illustration in Ehud as described in the Book of Judges, Chapter 3.

(3) God uses the undeveloped. Wise men still learning and still teachable are inspired to go in quest of the Messiah. Later the disciples by their very name are learners accepting the discipline of learning. All who sit at his feet, study in the school of Christ, and open themselves to his power also develop—grow in knowledge and in the grace of Christ.

Conclusion: The Christian faith is that faith in which the insignificant becomes significant, the unexpected becomes commonplace and transforming, and undeveloped individuals become worthy laborers with God in the building of the kingdom of heaven on earth.

III

Eschatology for Moderns. December brings us to the end of the year, and it is not inappropriate to reflect on the end of the years of our lives. Eschatology, as all may know, means the doctrine, or science, of the last things: death, judgment, heaven, hell. For moderns, not for modernists or antiquarians, eschatology is worthy of thought if it deals only with the ending of mortal existence in physical death. Scriptural basis and background would be I Corinthians 15, with particular attention to I Corinthians 15:5, 6, 24, 26, 56; also Colossians 3:1: "Then cometh the end, when he delivers the kingdom to God the Father. . . ." "The last enemy to be destroyed is death." "The sting of death is sin. . . ." "If then you have been raised with Christ, seek the things that are above, where Christ is seated at the right hand of God."

Introduction may link the year's end

Geissler
Church Furnishings
MEMORIAL WINDOWS
SILVER + BRASS + HANGINGS
CUSHIONS + FURNITURE
ALL CHURCH CRAFTS
NEW CATALOG NOW READY
Serving the Churches Since 1877
R. GEISSLER, INC.
252-17 Northern Blvd.,
Little Neck 63, N. Y.

Distinctive
CHOIR ROBES
CLERGY ROBES—
ALTAR HANGINGS
Finest Quality
At Low Cost
We Offer
BIG SAVINGS
on
SUPERIOR
VESTMENTS
Tell us your needs
Ireland Needlecraft
For Information, Write Dept. CM
3661 SAN FERNANDO ROAD
GLENDALE 4, CALIFORNIA

HUNDREDS OF IDEAS for BRONZE PLAQUES
FREE illustrated brochure shows hundreds of original ideas for reasonably priced solid bronze plaques.
Write for FREE Brochure A. Ask for Brochure B for cup, medal, trophy ideas.
INTERNATIONAL BRONZE TABLET CO., INC.
Dept. 6—150 West 22 St. New York 11
Please send us, without obligation your free illustrated Brochure A_____ B_____
Name _____
Address _____
City _____ State_____
12/59

with life's end and also define the terms. You may find your seminary notes on the subject helpful, or a textbook on Christian doctrines. *A Handbook of Christian Theology* (an original Living Age book, $1.45) has a clear, positive essay by a continental theologian on the theme. You may begin with Professor Alexander Miller's story of the student who came hurrying to him as he crossed Stanford University campus, saying, "I want to talk to you. I can't sleep, I can't eat. I've just realized that one day I have to die." Such awareness may be neither neurotic nor morbid. Do we not need to grapple with the fact of death? In his book *The Man in the Mirror* (Doubleday & Company, Inc., 1958) Dr. Alexander Miller reminds us that in the fact of death "the issues of life and its meaning reach the sharpest focus." He also points out that the atheist-existentialist Jean Paul Sartre and the evangelical evangelist Billy Graham both agree that death is the fact in the presence of which every person should live. Ask the New Testament for light on this dark theme and answers come through the living Word of God.

(1) Death is indeed "the last enemy to be destroyed." Its power must be shattered if God's will for his human creatures is ever to be realized. Death's sin being sin, we are to understand that only as the root of sin—wrong-centeredness in self—is replaced by God-centered living do we remove the sting.

(2) Christ draws the sting from death. How does he? By enabling us to lose self-love in love of God in Christ. No longer do we yield to the Eden temptation to usurp God's place. God has rescued us. See the *Benedictus,* as the famous passage in Luke is called in its Latin form: Luke 2:68 and following verses through verse 79. God does more: He gives us the gift of life eternal. In his love we and all our loved ones and all God's chosen who give him their love and trust are kept safe from death's power and preserved forever.

(3) This belief in God's provision for our lives beyond physical death differs from belief in general immortality. Like it or not, the New Testament clearly teaches that not everybody is going to heaven by virtue of being human. Resurrection is God's act, and it is God's gift to all who commit themselves to him. Dr. Chester A. Pennington told his Minneapolis congregation: "You don't have to live forever if you choose not to. It depends on whether you are really alive before you die." So many are afraid to live as well as frightened of death. We can be made alive! The way is through reconciliation to God and renewal of our true life in Christ. When we open our minds and our lives we become (a) more ethical and (b) more conscious of the priorities. Death is an incident and life an entrustment when we become alive and stewards of the blessings.

(3) We have power here and now to live by the resurrection faith. In a message dictated to his friends six days before his death, my distinguished and beloved predecessor, the late Justin Wroe Nixon, preacher, pastor, theologian, teacher, wrote: "Nothing is here for tears. . . . I leave as I have lived with the conviction that there is more to life than we see with mortal vision. 'Now we see as in a glass darkly, but then face to face.' "

IV

Out of Darkness, Light. Here is a sermon outline I owe to that great Methodist preacher and bishop, Dr. Gerald Kennedy. It appeared in a book of sermons preached by various ministers in the First Unitarian Church, Germantown, Pennsylvania. This church offers a great sounding board, not for "liberal preachers" only but for significant voices of all shades of Christian belief. Bishop Kennedy began with reference to the Reformation monument in Geneva, Switzerland. Stretching across the memorial, in which stand four great figures of Reformers, is the Latin motto which means "Out of darkness, light." As we end one year and enter into another unknown allotment of time, it is good to see in these words an assurance of our Christlike God. Putting our hands into his hand, we shall move out of darkness into light. Bishop Kennedy rightly declares that this positive affirmation is essential to the existence of dynamic Protestantism. He sees four ways in which the Reformation and the biblical faith were light and continue to be light conquering darkness.

(1) The gospel throws light on man's fallibility. Institutions are imperfect at best, and none of them are infallible. "Remember," said Luther, "that the pope is a man." The church cannot be equated with God. Of course the church is essential to the kingdom of God. But this is other and different from saying that the church and the kingdom are identical. Thank God for God upon whom we depend for our redemption.

(2) In Christ, God brings the light of fellowship, the fellowship of believers. We are not alone. God set the solitary in families and intended that all individuals should find forgiveness, love, significance, God himself, in mutual sharing and community.

(3) The Light which shines in the darkness of the New Year as of every time is the light of faith. In the biblical interpretation this means that our salvation is by trust in God's unearned, undeserved, and lovingly given grace. We say "Yes" to the gracious offer of acceptance. We accept God's acceptance of us. This comes to us through Christ who is the light of the world. As we walk in this light we have fellowship and humility and forgiveness through him.

(4) Shining through the gospel from God is the light of freedom. We are free from error, from sin, from fear, from weakness, and liberated into truth, pardon, courage, strength. If the Son shall make us free we shall be free indeed. This next year will be one of grace, and we shall move out of every darkness into his glorious light.

Parson's Books-of-the-Month

What shall I give him for Christmas? Not only the parson's wife and children but the parson's friends in kirk and parish may ask the question. There is blessing in giving a book, and honesty compels every literate person to acknowledge that there is benefit in receiving a significant book. Here are some books any man or woman committed to the Lord and his church and work should be glad to receive. Each deserves fuller review, but I commend them and attach a laconic but sincere evaluation. Leading the list for preacher and layman is Dr. Hillyer H. Straton's *A Guide to the Parables of Jesus.* (Wm. B. Eerdmans Publishing Co. 198 pages. $3.50) These fresh, readable, pertinent expositions disprove the author's own modest assertion that "it is almost impossible for the modern American pastor to be both a pastor and a scholar." Dr. Straton's scholarship does not obtrude pedantically, but it is sound. He knows the literature. He also possesses a distinct advantage sometimes denied learned men: a rich, extensive pastoral experience which provides him with sharp insights into truth. Moreover, Dr. Straton is a preacher of power, and these studies demonstrate the fact.

What Manner of Love: The Bible as the Love Story of God by George F. Tittman (Morehouse-Barlow Co. 183 pages. $3.75) is also by a scholarly minister. What Dean Barnard Anderson did in his work on the drama of the Bible, Dr. Tittman does in his own compelling style. This is biblical theology in "depth" and strength. Here is an interpretation of the Bible from within the context of dynamic, orthodox Christian faith. Read the opening "Bible Dialogue" between man and God (pages 11-14), and you will wish to read the book—and use it in discussion, teaching, preaching.

Stewards of Grace by the Anglican bishop of Bradford, England, a former Canadian seminary professor, is a clear, interesting restatement of the case for preaching and sermon preparation. Distributed in America by Morehouse-Barlow Co., its 127 pages (including an uncommonly complete index of names and an index to biblical references) will inspire the weary preacher to try again. Bishop Donald Coggan is evangelical and might be labelled "low church." Much more important, he is within the true church of the sincere lovers and followers of Christ.

Keeping the Christian Year and a Christian Year Glossary by William Sydnor (Morehouse-Barlow Co. 92 pages. Paper: $1.75) is a succinct dictionary of Church Year seasons and days, customs and practices. Although he obviously intended it as a handbook for his fellow Episcopalians, nonliturgical churchmen also will find it eminently useful. If you have wondered about the meaning of propers, fast days, Maundy Thursday, etc., and have neither time nor inclination to read exhaustive discussions of such matters, this is your book. One question plagues a man of Scottish ancestry: Why should a book with less than 100 pages and with paper covers cost $1.75? I think I know the answer: printing costs, inflationary economy, and a limited reader appeal.

The Gospel According to Thomas, translated by A Guillaumont, Henri Charles Puech, Gilles Quispel, Walter Till, and Yassah Abd Al Masih (Harper & Brothers. 62 pages. $2.00), is the beautifully printed translation of the coptic text of the recently discovered extra-canonical (outside the New Testament) sayings attributed to Jesus. Chances are you read of this significant "find" last summer. German Protestant biblical scholar Oscar Cullman is quoted on the book jacket as saying it is "comparable in importance to the Dead Sea Scrolls." To a rank amateur without technical competence in the field this seems a trifle extravagant. However, the quotation under Notable Quotes in this issue does show how meaningful some of these sayings are. A man could preach on several of these new words of our Lord.

A Man Called Jesus by J. B. Phillips (The Macmillan Company, 141 pages, $2.50) is a series of brief plays on the life of lives. Buy this noble, modern "phillippic"!

May you find one of the above books by the tree or in a capacious Christmas stocking this Christmas!

Notable Quotes

The conclusion of our Lord was, "Everyone that exalteth himself shall be abased and he that humbleth himself shall be exalted." The Pharisee, whose religion should have made him big, became smaller. A man who by his whole past had been small and mean became larger because he had entered into the presence of God with true penitence and humility.

Hear a modern parable: A great leader once went walking with a small man. After they had journeyed awhile together, someone asked, "Who are those two large men?" The reply came back, "The one on the left is John Smith. I do not know the name of the other, but they must be brothers for they look strangely alike."—Hillyer H. Straton, *A Guide to the Parables of Jesus,* pages 96, 97 (Marks of Righteousness. Parable of the Pharisee and the Publican).

* * *

The denominations are co-operating to a far greater extent than most people realize. In hundreds of communities throughout the nation they hold union services, have united relief appeals, and work through a council of churches. This is also true on area and state levels. Most of us are aware of the fact that young people, laymen and women, have many joint projects and programs which break over denominational lines. But the place where the largest amount of actual co-operation is being accomplished is on the national level, and it is here that it is the least understood. —Stanley I. Stuber, *How We Got Our Denominations,* page 245. Association Press. (Completely "up-dated, revised, enlarged, October 1959.")

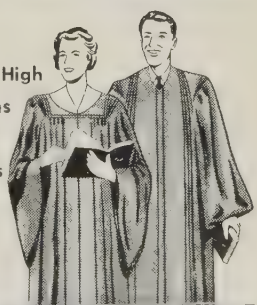
* * *

(turn to page 65)

CHURCH SEATING
From
CARRIKER
CHURCH FURNITURE CO.
Box 520
Monroe, North Carolina
—•—
Pews & Church
Furniture For
Every Church Need
—•—
Catalog, quotations and
special designs on
request

Stained
and
Decorative
Glass
also repair work
CITY GLASS
SPECIALTY, INC.
DEPT. D
2124 South Calhoun St.
Ft. Wayne, Indiana
Phone: Harrison 2228

Cotrell and Leonard
GOWNS
Choir, Pulpit,
Judicial and High
School Gowns
Academic
Caps, Gowns
and Hoods
Write
Dept. G



Originators of the Cap and Gown
Industry in America
SINCE 1832
Cotrell AND Leonard
INC.
Albany 1, New York

The End of Endless Meetings

Donald J. Maccallum*

"Nobody thought it would work," declared a layman of thirty years' service to our church, "but Church Night is one of the best things that ever happened to our parish." Church Night, a simple plan for solving an exasperating parish problem, ends the endless hours of committee meetings that seem necessary to keep the ecclesiastical machinery humming.

Ministers who sputter about the excessive claim committee work makes on their time and laymen who grumble at the number of nights they must give up to routine board meetings welcome the Church Night way of accomplishing more work in far less time than usual.

How does Church Night work? The heart of the plan is simultaneous meetings of all church boards and committees on a stated evening each month. In our church all board members meet together at 7:30 for ten-minute devotions led by the pastor. Each board then meets by itself until 9:00, when the entire group of church officers again assembles for an informal half hour during which matters of general parish interest are discussed while coffee is served by one of the church boards.

At first sight the Church Night plan appears to have serious disadvantages. The pastor obviously cannot meet with all of the church boards at the same time. How do they manage without him? They manage *better* without him provided he has made adequate preparation for the night's work. Preparation consists of gathering together all of the correspondence, literature, and other materials each board may need along with a work sheet on which the pastor has listed items for consideration and decision. Supplied with an agenda and resource materials, each board is quite capable of undertaking its own work. The pastor looks in on each board during its meeting but stays only long enough to answer questions or give whatever guidance may be helpful.

This procedure has two beneficial results. It makes the laymen responsible for work which is rightfully theirs to do, and in the course of time it develops far stronger lay leadership and initiative than that which results when committees depend on the pastor for ideas and expect him to do their work.

Is an hour and twenty minutes a month enough time for church boards to do their jobs? Usually, yes! Special tasks such as the financial canvass obviously require much more time, but normal committee work can be done in the allotted time when committee members learn to stick to business and omit the extraneous conversation that prolongs meetings unduly. A prearranged schedule soon trains people to keep to the subject at hand and accomplish their work in the time provided.

When the disadvantages of Church Night turn out to be more apparent than real, the values of this arrangement are evident.

1. Church officers experience a new *esprit de corps* as members of each board realize how many other people in the parish are engaged with them in the common task of the church. Worshiping, talking, and fraternizing together strengthen the bonds of unity within the parish.

2. While much less time is involved in parish administration, more people participate actively in the work of the church. Since boards meet simultaneously, it is necessary that no one serve on more than one board at a time. It is also essential that boards and committees be sizeable enough to do their work in spite of some unavoidable absenteeism. Twelve-member boards seem to be most workable, although some committees function satisfactorily with only six members. For some reason absenteeism decreases with the adoption of the Church Night plan. In our church we can count on fifty-five of our seventy board members being present at each monthly session. Consistently high attendance is probably due to the fact that board members know the date of each monthly meeting at the beginning of the year and reserve the second Wednesday of each month as Church Night. No less important, perhaps, is the fact that our church officers like the monthly meeting!

3. The Church Night plan encourages the expression and exchange of ideas, opinions, suggestions, and criticisms in a friendly and thoughtful atmosphere. Misunderstandings are clarified before they cause difficulty; good ideas for the benefit of the parish are offered and considered by those who know the church best; and parish planning is readily coordinated, avoiding the tempests that sometimes blow up when the left hand acts without knowing or caring what the right hand is doing.

4. The pastor's schedule is freed from numerous wearisome meetings, allowing him more evenings for pastoral work, sermon preparation, study, or what is sometimes more necessary—staying at home with his family!

Church Night has worked so successfully for us that we are sure if you try it your laymen too will call it "one of the best things that ever happened to our parish."

(end)

*Minister, The First Congregational Church, Greenfield, Massachusetts.

A Children's Sermon

A STAMP PROTESTS

Taylor E. Roth*

I don't like to be told off or insulted by anybody. And when a postage stamp tells me off, that's too much!

This is the little critter that did it. (Hold up a four-cent stamp.)

Last Friday I was sitting in my study. It was dark and cloudy and gloomy outside. I wasn't feeling too well either. You know how it is when you think you may be getting a cold. Well, I guess I was complaining to myself, when all of a sudden I heard a voice coming straight from the lower right-hand drawer of my desk where I keep my stationery.

"Stop muttering and open up this drawer!" it demanded.

I jumped—then reached down and pulled it open with the brass knob. There, looking up at me from a piece of black carbon paper, lay this postage stamp.

"Sammy's the name," said the stamp, "Four-cent Sammy. Don't just sit there with your mouth open—say something!"

"I'm speechless!" I said.

"It's about time," said Sammy. "You've been talking and complaining long enough: rainy weather, crease out of your trousers, watering eyes, stuffy nose. . . . But of all the complaints, what made me really mad was when I heard you say that mail rates were a

(turn to page 55)

(continued from page 54)

crime nowadays. Now just pay attention to me for a minute!"

"Did you know, parson—I'm sure you did—that for just four pennies you can send a message to any one of 175 million people in any spot of these United States?" I nodded. "And it's so easy. All you have to do is lick me and slap me into the corner and I go to work for you."

"Four cents isn't too bad if you look at it that way," I admitted.

"No, it isn't," continued Sammy; "and there are some other things too. If you put my cousin, Three-cent Sarah, on with me, we'll make the message fly through the air. For a little more we'll make it go over the great oceans. Four cents an ounce is peanuts compared with five dollars a half ounce in pony express days. And we're fast too. I'll admit it sometimes seems slow, but in 1861 it took almost eight days to get President Lincoln's inaugural address from St. Louis to Sacramento, California—and that was a record! Parson, you never had it so good!"

By now I was blushing, and I wanted to get back to my work. "Is that all?" I asked.

"Almost," said Sammy. "Just don't forget we're convenient too. Pickup boxes all over the place. One right outside the door. Eighty-five post office branches in the Boston area. And service! Well, there are over seventy thousand carriers who deliver more than 110 million pieces of mail every day, rain or shine. We've even gotten helicopter service! All for four cents!"

Then Sammy closed his eyes and went back to sleep on his carbon paper bed. I pushed the drawer shut.

Just then I glanced down at my calendar. "Hmmmm," I said to myself, "next Friday is Christmas. I'll try to remember to be thankful for postage stamps." And I thought, "There must be a thousand other little things just as wonderful, if we'd only stop to think of them and be thankful for them."

(end)

*Minister, The Stratford Street Baptist Church, West Roxbury, Massachusetts.

it's

Christmas

time again!

And time once again to enjoy America's traditional holiday favorite. It's an inseparable part of the Season for hundreds of thousands . . . because it gives added meaning to Christmas each year.

Christmas

An American Annual of Christmas Literature and Art. Edited by Randolph E. Haugan

VOLUME TWENTY-NINE

FEATURES —

THE CHRISTMAS STORY—according to *St. Luke* and *St. Matthew*, illustrated in full-color ♦ **ARTICLES AND STORIES**—*"The Houses of George Frederick Handel"* . . . *"Oberammergau's Gift to Us"* . . . and many others ♦ **POETRY**—Beautifully illustrated poem *"Unless Ye Become"* by Grace Noll Crowell ♦ **MUSIC**—six new and melodious arrangements . . . including *"Oh, I Would Sing of Mary's Child"* and *"Behold That Star"* ♦ **ART**—*"The Eisenhower Gettysburg Farm"* . . . *"Sketches from the North Woods"* . . . and others suitable for framing. ♦

TWO FINE EDITIONS / 68 pages, 10⅜" x 13¾"

GIFT EDITION — $1.50 Paper bound with gift envelope

LIBRARY EDITION — $3.50 Cloth bound

THE PERFECT APPRECIATION GIFT—In addition to those on your special gift list, you'll want to give CHRISTMAS to Sunday school teachers, shut-ins, servicemen and others you may wish to remember.

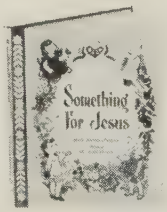
two new Christmas books for tiny tots!

TINY TREE

by Gustaf A. Wickland, illus. by E. Selim

Happiness comes to a little boy and a tiny tree in this unusual Christmas story.

$1.00



SOMETHING FOR JESUS

by Edith Berven Eckblad, illus. by M. Mickelson

A story told in verse of lovely, happy things a child would give Jesus.

$1.00

Above selections are available at your favorite bookstore or—

Augsburg PUBLISHING HOUSE

426 South 5th Street
Minneapolis 15, Minn.

I enclose $_____

CHRISTMAS ANNUAL/Vol. 29
GIFT EDITION _____ copies ($1.50 ea.)
LIBRARY EDITION _____ copies ($3.50 ea.)
TINY TREE _____ copies ($1.00 ea.)
SOMETHING FOR JESUS _____ copies ($1.00 ea.)

Name_____
Address_____
City_____ Zone__
State_____ Dept. CM 129

NEW BOOKS

For the Minister Who Counsels

Emotional Maladjustments

Reviewed by Ennis P. Thorne*

THE SZONDI TEST IN DIAGNOSIS, PROGNOSIS AND TREATMENT by Lipot Szondi, Ulrich Moser, and Marvin W. Webb. J. B. Lippincott Company. $12.00.

Not in many a year has the writer encountered so far-reaching a book as this. Many years ago Sigmund Freud discovered the personal unconscious. Then Karl G. Jung discovered the collective unconscious. Now, in this book, the authors have added a third dimension to depth psychology, called by Szondi the familial unconscious. The authors claim that what the Rosetta Stone did for archaeology the study of the familial unconscious can do for depth psychology. By the study of this new dimension of the unconscious, man can unlock the innermost secrets of the human mind—the individual's fate in love, friendships, marriage, vocation, and even the type of illness one in likely to have.

Schicksal analysis, meaning fate or destiny analysis, has been used in Europe for about a decade now. It is defined by Szondi as a type of scientific investigation, a tool in the hands of the therapist, for helping the patient overcome the most difficult kinds of maladjustment and for treating certain psychoses. For the authors, schicksal analysis is not just another therapeutic method; it is a whole new orientation, a new philosophy in the field of dynamic psychology. It is of great interest to ministers because it can be used in educational, religious, and vocational counseling as well as in the field of psychiatry.

THE SZONDI TEST . . .

The system offers three methods of discovering and treating the emotional maladjustments which afflict mankind:

1. **It is used to inquire into the adverse factors in the familial unconscious. When these are discovered and defined by use of the individual's hereditary and genealogical history, by a re-education of the ego, the patient's maladjustments can be overcome.**
2. **The Szondi test is used to study the individual's drive structure —that is, his tendencies, resources, and defenses—to determine the possibilities of readjustment.**
3. **A system of analytic therapy develops within the individual the power to overcome his difficulties.**

The system seeks to determine the polar opposites and contradictions in the character of the individual. Having done this, one can tell exactly the patient's characteristics and the true direction in which he is going.

For example, opposing the drive toward love would be hatred, opposing aggressiveness would be passivity, opposing loyalty would be disloyalty. The ego, the pilot or guiding force in the human being, is always trying to reconcile the contradictions in personality. For the authors, the energy supporting the ego is derived from life's highest tribunal—God himself. Thoughtful ministers will see here something closely akin to the doctrine of the Holy Spirit found in Christianity.

It was intriguing to this reviewer to try to put together a picture of the dominant factors in the life of a minister, using the Szondi system as a guide.

For instance, in this imagined test the minister might be strong in the negative *h* factor, indicating his love for mankind or his collective love of humanity as a whole. The negative *s* factor would probably denote disavowal of violence, cruelty, and sadistic tendencies. He might, however, show a positive *s* factor, indicating marked aggressiveness; but in such a case a positive *e* factor or tendency would render his efforts ethical in expression. The minister would sublimate this drive and become a good fund raiser, a strong builder of churches, or a fiery evangelist fighting sin wherever he found it. If he showed a strong *hy* tendency, indicating love for display, this drive would be discharged in love for the lecture platform and a dislike for inconspicuous activities.

The good minister would certainly show a negative *ank* tendency, indicating his ability to renounce or disavow all base drives in his personality. Likewise he would likely show a negative *p* tendency, denoting his humility and willingness to accommodate others. Finally, a negative *d* tendency would denote his loyalty to his divine calling, and the positive *m* tendency would denote his close bond to his people and stability in human relationships.

The wide use of this system in Europe and the application of it to a wide variety of the most difficult cases by the authors of this revolutionary method are calculated to forestall objections to it on the grounds of narrowness or provincialism.

For the minister the most noteworthy feature of the book is that it reconciles religion and psychiatry. Both believe the source of human power is divine. In the opinion of these authors, both believe that man, through and by this divine power, can rise above the limitations of heredity and environment to attain human dignity and victory over his inner conflicts. Both believe that man is neither inherently good nor inherently bad, but that he has potentialities for both good and bad behavior. It is something new for most of us ministers to hear a man steeped in psychiatry, as Szondi certainly is, say: "A mentally disordered individual cannot really be considered recovered until he learns to pray." Dr. Jung comes to the same conclusion in these much quoted words:

*Chaplain, Veterans Administration Center, Bay Pines, Florida.

"Among all my patients over thirty-five years of age, there has not been one whose problem in the last resort was not that of finding a religious outlook on life."

Szondi learned from the sufferings endured in a concentration camp during World War II that man is healed ultimately through personal contact with the highest tribunal of all, the Spirit.

The average minister will not be interested in all the technical details of this book, but every minister should read it because it throws so much new light upon the most enigmatic object of our time—man himself.

PREACHERS AND PREACHING

***BEST SERMONS,* Volume VII, 1959—1960, Protestant Edition, edited by G. Paul Butler. Thomas Y. Crowell Company. 304 pages. $3.95.**

Students of homiletics need no introduction to the distinguished series of which the present volume is a part. This volume contains forty-two Protestant sermons and will be followed by a separate Catholic volume. The Foreword to this collection of discourses was written by Samuel McCrea Cavert. The advisory committee which cooperated in its preparation consisted of Dr. Joseph R. Sizoo, Dr. Paul E. Scherer, and Dr. Thomas Shepler.

Like its predecessors, *Best Sermons* is a library in one volume. It would be impossible to explain its wide range. The only way to acquire a knowledge of its scope is by reading it. Three of the discourses were preached by laymen: Faith of Our Fathers, by John Foster Dulles; God-Fearing Leaders, by Irwin Jacob Lubbers, president of Hope College; and Baccalaureate 1958, by Nathan Marsh Pusey, president of Harvard. It is interesting to study the denominational labels of the ministers represented. However, this is somewhat difficult as several of them have not confined their activities to a single household of faith. The significant fact in this connection is the high importance of this volume as a reflection of the trends in American preaching.

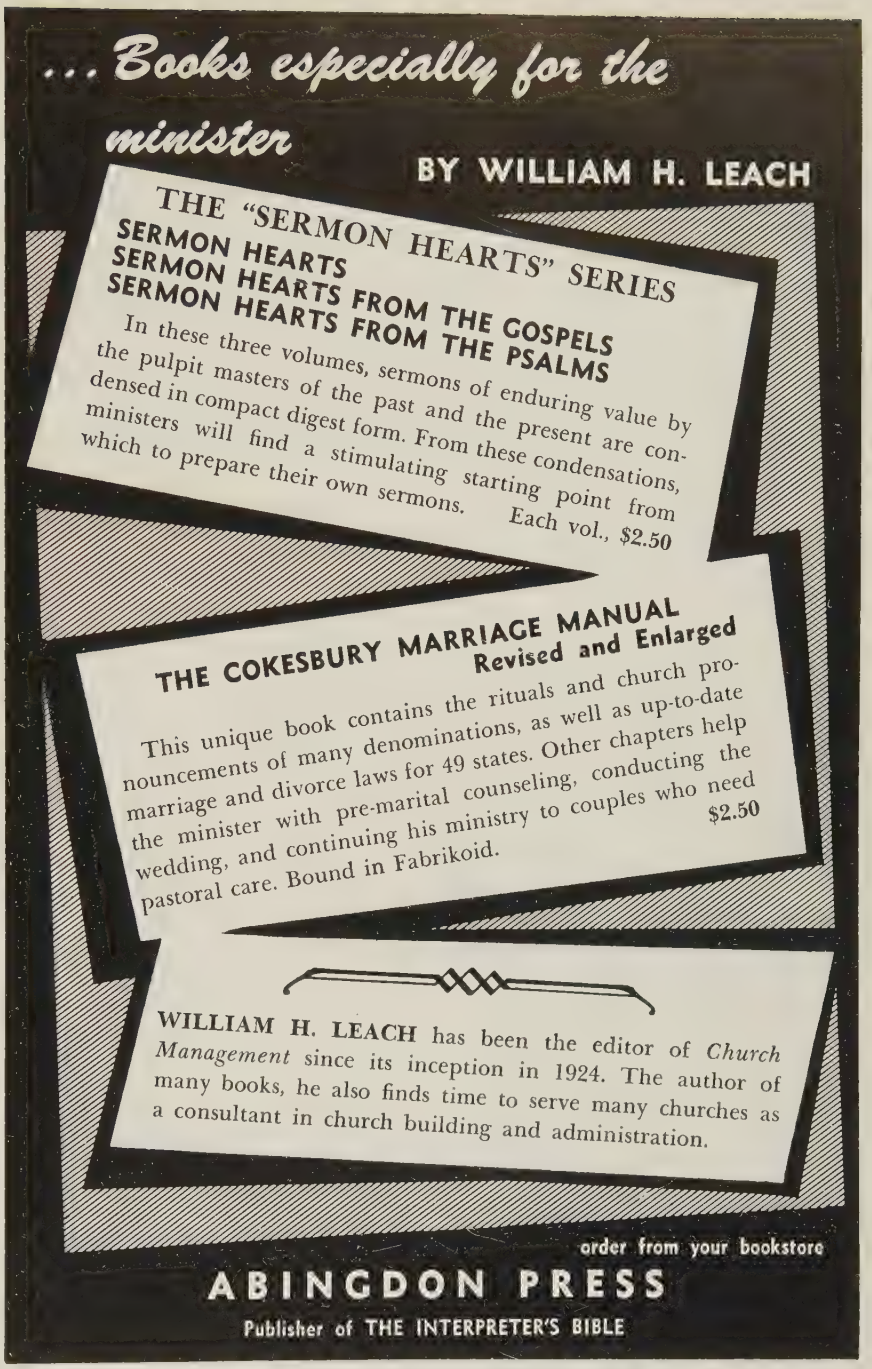
The book is more than a study of homiletics. Although it is of distinguished merit intellectually, above all else it is creative spiritually. To pick out the "best sermons" in this collection would be difficult and perhaps impossible. Yet the volume gives some of the outstanding American preaching. For example, under the heading "The Christian Life" we find a sermon on A Man with Two Sons, by Bishop Gerald Kennedy; another on The Unseen Presence, by Robert J. McCracken; and still another on The Moving Edge of Time, by Paul Scherer. The first sermon in the book is Life Can Be Eternal, by Ralph W. Sockman. A discourse that stands by itself under the heading "Goodness" is What Makes Men Good, by Elton Trueblood. It goes without saying that a volume of this kind contains dozens of other sermons which one would like to mention.

In *Best Sermons* there is a wealth of superlatively fine reading. It is an important addition to the literature of homiletics.

L.H.C.

***THINK ABOUT THESE THINGS* by Robert D. Hershey. Muhlenberg Press. 198 pages. $2.50.**

Although the sermons in this book by the minister of Holy Trinity Lutheran Church, New York City, are far out of the beaten track of conventional homiletics, this is by no means their only merit. They are thoughtful, constructive, and inspiring. They are characterized by


... Books especially for the minister
BY WILLIAM H. LEACH
THE "SERMON HEARTS" SERIES
SERMON HEARTS
SERMON HEARTS FROM THE GOSPELS
SERMON HEARTS FROM THE PSALMS
In these three volumes, sermons of enduring value by the pulpit masters of the past and the present are condensed in compact digest form. From these condensations, ministers will find a stimulating starting point from which to prepare their own sermons. Each vol., $2.50
THE COKESBURY MARRIAGE MANUAL
Revised and Enlarged
This unique book contains the rituals and church pronouncements of many denominations, as well as up-to-date marriage and divorce laws for 49 states. Other chapters help the minister with pre-marital counseling, conducting the wedding, and continuing his ministry to couples who need pastoral care. Bound in Fabrikoid. $2.50
WILLIAM H. LEACH has been the editor of Church Management since its inception in 1924. The author of many books, he also finds time to serve many churches as a consultant in church building and administration.
order from your bookstore
ABINGDON PRESS
Publisher of THE INTERPRETER'S BIBLE

14 Steps To A More Fruitful Ministry

The Pastor's Public Relations

by **Eugene Dinsmore Dolloff.** An unusual book that deals specifically with the public relations of the minister himself rather than those of the church. Realistic and practical in thought, it is in two sections: 1 — the pastor's relationships with the members of his congregation; 2 — his relations with business and professional men of the community, civic groups, radio, TV and the press. .....41S0224 **Cloth, $3.00**

By the same author . . . **THE ROMANCE OF DOORBELLS** . . . An excellent guide book for effective pastoral calling. .....41S0123 **Cloth, $2.50**

Also of interest and practical value to ministers . . . **THE MINISTER LOOKS AT HIMSELF** by **Wayne C. Clark.** An understanding book that skillfully combines psychiatry with experienced advice on personal problems and their solutions.
41S0105 **Cloth, $2.25**

AVAILABLE AT YOUR LOCAL BOOKSTORE or THE JUDSON PRESS
1703 Chestnut St., Phila. 3, Pa.

a high sense of the struggles, the fears, and the hopes of men and women facing the real problems of life.

The twenty-three sermons in this volume are divided into four sections: The Things We Want, The Things We Need, The Things That Stand in the Way, and The Things to Be Done. As we look at the unusual titles of the sermons themselves, we are at first somewhat puzzled. For example, the captions in the third category are Relativity, Perfectionism, Regimentation, Mediocrity, and Loneliness. Perhaps we may wonder what a preacher has to say about regimentation. This, however, is an exceptionally vital sermon on the relation between "individual freedom and social responsibility under the judgment of God." As is the case with all of these sermons, this one has a text: "And there are diversities of operations, but it is the same God which worketh all in all." (I Corinthians 12:6)

One of the sermons in the fourth category bears the caption "To Preach Deliverance to the Captives." Of course its text is Luke 4:18. The closing paragraph reads as follows: "You see, whether you and I are in captivity to fear or worry, sin or evil, law or custom, things or people, church or book, or even just captives of ourselves, there is one who comes to speak his word of deliverance, his word of faith, forgiveness, truth, and service. Let's hear him."

The discourses in this book are not sermonettes but sermons. They are rich in illustrations from many phases of of modern thought and at the same time are outstandingly biblical. They have high possibilities of helpfulness.

L.H.C.

WHO DO YOU SAY THAT I AM? **by A. J. Ebbutt. The Westminster Press. 170 pages. $3.50.**

The subtitle of this book, "Answers to Your Questions About Jesus," describes quite well its contents. It is a critical but nonetheless constructive approach to some fifteen questions which inevitably confront any student of the life of Jesus. These relate to such matters as the virgin birth, Jesus' baptism, the reality of his temptations, the miracles, his sinlessness, the real nature of his teachings, the meaning of the transfiguration, the necessity of his death, the resurrection, etc.

This is one of the most satisfying books on the humanity and divinity of Jesus that this reviewer has seen for some time. At a time when biblical theology is so much the center of attention it is refreshing to read a book that faces squarely, honestly, and competently these questions which are so pertinent to an understanding of the life and work of Jesus.

S.L.

SOCIAL ETHICS

CHRIST AND CAESAR, A Christian Approach to Social Ethics. **Edited by Warren A. Quanbeck. Augsburg Publishing House. 207 pages. $3.95.**

This collection of essays is the result of a decade of meetings of the Lutheran Social Ethics Seminar at Valparaiso University. A review in the strict sense of such a volume is impossible, but at least a survey of the subjects treated will suggest the flavor of the book. Otto Piper writes on the following with his customary keen insights: The Church and Political Form, Justification and Christian Ethics, and Faith and Daily Life. The State as Order of Creation is discussed by George W. Forell of the Chicago Lutheran Seminary. From the University of Chicago Divinity School comes Jaroslav J. Pelikan—Totalitarianism and Democracy: a Religious Analysis. Arthur Piepkorn, Walter Bauer, Ernest Schwiebert, and Paul Bretscher, all members of the Lutheran Church—Missouri Synod, contribute papers that are essentially historical on Church, Nation and Nationalism; The Philosophy of the American Revolution; The Reformation and the Capitalistic Revolution; and, The Communist Manifesto.

Clearly this is not a book for those who prefer to bury their heads in the sand! But you will have one regret: that you were not privileged to listen in on the discussions which must have followed the presentation of such stimulating papers.

J.S.

SEGREGATION AND DESEGREGATION: A Christian Approach **by T. B. Maston. The Macmillan Company. 178 pages. $3.50.**

Here is a book about racial segregation written objectively by a professor of ethics at Southwestern Baptist Theological Seminary. Fort Worth, Texas. The Preface states that the book was written largely for general reading. It is an excellent guide for all who desire to evaluate this pressing problem in the fairest way possible—from the Christian perspective. Your reviewer wishes to pay his personal tribute to Professor Maston for what he has to say on the issue.

Dr. Maston has done excellent and painstaking research on the subject, from the United States Supreme Court decision, which is given a whole chapter, right through to the latest present-day reactions to the same. Think of such chapters in the book as these: Separation and Segregation, Desegregation and Integration, Biblical Teachings and Segregation. In this last chapter he explodes the so-called "curse of Ham," showing that it has no significance for the present racial discussion. Other chapters are entitled The Church and Segregation, Segregation and World Missions, and A Statement of Convictions. In the last-named chapter the author writes, "Segregation in society is bad enough; it is worse when practiced within the church which is supposed to be the church of God, the body of Christ, the family of

the redeemed. . . . Segregation within the church violates something basic in its life. The contemporary church cannot witness effectively to a world of sin unless it rids itself of the sin of segregation within its own fellowship."

Let the reader approach this book with an open mind and he will be the better able to evaluate the full scope of today's racial tensions. One of the most striking paragraphs in the whole book is this one: "There is also needed a spirit of genuine understanding by those who differ regarding segregation and desegregation. This one issue, as important as it is, should not be permitted to become a test of fellowship within our churches. There should be a searching for additional light by all concerned, by desegregationists as well as segregationists. If this additional light is to be found, freedom of discussion, private and public, must be maintained. There must not be pressure toward conformity, except the pressure that comes from truth itself." The book furnishes a comprehensive reading list on this most urgent question.

A.S.N.

LAYMEN AT WORK by George Stoll, edited by Albert L. Meiburg. Abingdon Press. 93 pages. $1.75.

I can say a lot for George Stoll and this little book which comes out of his big experience. Some years ago the Council of Churches of Louisville, Kentucky, asked George Stoll, a businessman of the city, to accept the chairmanship of its committee on institutions. He accepted and went to work. He did not interpret his job as that of academic chairman of a group of committee members. He became a working member and began first-hand visits to jails, penitentiaries, and hospitals. It was a startling innovation for churchmen, and many so-called pious people began to wonder if their religion required personal contacts with those incarcerated in institutions.

This book gives the stories of some of the unfortunate men and women he grew to know. Months grew into years, and this work became the major part of his life. He retired from business that he might have more time to devote to it. Orthodox or unorthodox, this work must go on.

I remember well a visit to this man in Louisville.

I carried an invitation for him to accept the honor of "Churchman of the Year" from the Washington Pilgrimage. I had been lecturing and was dead tired. As I rested in his home and later accompanied him to a dinner at his church, I discovered an earnest Christian seeking to help those in difficult situations. He did accept the award, but it was only after much conversation. I can still recall his startled exclamation when first I told him the purpose of my visit. "Why me?" he asked.

Read this little book and you will have the answer to "Why Me?"

W.H.L.

EDUCATION

THE DYNAMICS OF CHRISTIAN EDUCATION by Iris V. Cully. The Westminster Press. 205 pages. $3.75.

The aims of this book are "to elucidate an understanding of the Christian faith that can be relevant to growing children within the church, to develop methods by which this faith can be communicated to children and by them, and to point to ways in which future curricular materials might incorporate such insights." Emphasizing the *kerygma,* or proclamation, of the gospel as the heart of the Christian faith, the author seeks to interpret its relevance for Christian nurture.

The first chapter deals with the school and the church. This is followed by discussions of the context and content of Christian education. The subject of persons and communication is next explored. Succeeding chapters deal with methodology and with participation, recognition, and communication as life-centered methods. The concluding chapter is entitled "Focus for the Future" and contains suggestive discussions of the place of the church and the Bible in the curriculum and the use of existential methods.

Although some readers may find little that is new in the opening chapters, this is a lucid, helpful book which should prove valuable to church school workers and to all concerned with rethinking the curriculum.

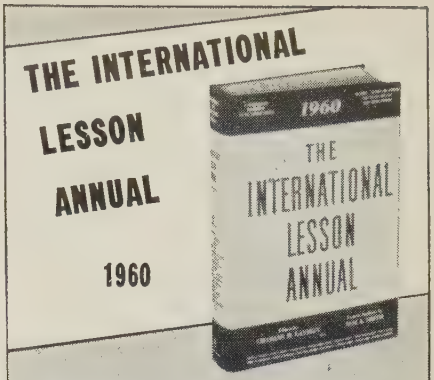
Dr. Cully has made substantial contributions to religious journals and has taught in Kendall College and Garrett Biblical Institute.

J.C.P.

THE BIBLE

A LIGHT TO THE NATIONS by Norman K. Gottwald. Harper & Brothers. 614 pages. $6.50.

This book is a refreshingly written survey of the contents of the Old Testament. Recognizing the value of a his-



edited by CHARLES M. LAYMON
lesson analysis by ROY L. SMITH

The International Lesson Annual for 1960 offers the best in scholarly interpretation to every student and teacher of the International Sunday School Lessons. Also included are teaching suggestions, lists of audio-visual aids, maps and line drawings, and a subject index.

$2.95

Order from your bookstore today
ABINGDON PRESS
Publisher of THE INTERPRETER'S BIBLE

AN INSPIRING CHRISTMAS GIFT

Here is ceramic artisanship at its best. The famous "Praying Hands" of Durer has been photographed on glistening white tile. Two colors, sepia and brown are used.

The result is a tile six inches square which will delight any home. It is an inspiration to daily prayer.

Prices
Single Tile (Boxed) $2.25
Three or more at $1.95 each
WILLIAM H. LEACH ASSOCIATES
P. O. Box 543 Cleveland 7, Ohio

torical framework and the importance of chronology, the author presents in proper sequence basic theological, literary, and biographical aspects of Old Testament study. This approach is interesting, solid, and extremely helpful.

The section on canon and text, giving in outline the ancestry of the Old Testament, will be appreciated by many. Period maps and charts and especially the synchronisms of kings and prophets render a genuine service for the reader. The glossary, though limited, is the kind of thing needed by students as an aid in understanding the somewhat technical terms employed in biblical studies. The appendix contains over a dozen of the more relevant archaeological discoveries of the Old Testament.

Discussion of the word *nabi* leaves much to be desired. The reviewer wishes that Professor Gottwald had employed some of the newer linguistic insights in his all too brief presentation of the word *prophet.* Regrettable too is the fact that the review copy (and several other copies examined by the reviewer) contained many ink smudge marks. In several places letters in words were not discernable. This is hardly justifiable in a book of this price.

A Light to the Nations will find wide acceptance as a basic text for colleges and seminaries. But pastors will also find it a guide to the deeper insights of the Old Testament. Laymen too will find that this volume opens the way for an intelligent understanding and use of the Hebrew Scriptures which are so often neglected by the Christian community.

G.W.F.

KEY BIBLE WORDS from *Theologisches Woerterbuch* by Gerhard Kittel, Volume II. Harper & Brothers. 323 pages. $4.00.

Few American pastors are fortunate enough to possess the multivolumed *Woerterbuch zum Neuen Testament* (or would be able to read it if it were theirs). Hence the need for this second volume of particularly significant words: Apostleship (Karl H. Rengstorf), Gnosis (Rudolf Bultmann), Kingdom or "Kingship" (Gerhard von Rad), and Lord (Foerster and Quell).

This material is not predigested. It must be eaten as you do a fish, with a watchful eye on indigestible bones, for the fact of divine revelation in Scripture is too largely ignored. But there is plenty of tasty and nourishing food in these pages!

Each word is examined under the following heads: Secular Greek Usage, Old Testament Parallel Words and Their Use in Rabbinic Literature, The Usage of Hellenistic Judaism, and The Significance of the Word in the New Testament and in the Literature of the Early Church.

No preacher who is seriously concerned about his commission to proclaim the Word can afford to miss this book.

J.S.

ANCIENT JUDAISM AND THE NEW TESTAMENT by Frederick C. Grant. The Macmillan Company. 155 pages. $3.50.

The purpose of this work is to show that one cannot truly understand the New Testament without a sympathetic understanding of Judaism. Christianity is here set forth as a Messianic movement within the Judaism of the first century. While the author holds that Jesus was a prophet rather than an apocalyptist, he believes that all biblical religion is eschatological in that it is concerned with the end of God's realized purposes. Christianity is described as a theological or theistic religion rather than a Christological faith, since its approach to God is through Christ, not to him.

This book is divided into four parts. In the first, the author notes some of the misconceptions resulting from ancient prejudices and the consequent results. Asserting that the theology of the New Testatment is basically Pharasaic, he affirms that Jesus and the apostles did not reject Pharasaism. Part II is entitled "Ancient Judaism" and contains illuminating material on the liturgy, theology, messianic hopes, and apocalyptic ideas of the Jews. The third part of the book is concerned with the New Testament. Here are studies of Jesus the Galilean, The Gospel of the Kingdom of God, and The Church's Heritage from Judaism. Part IV, entitled "The Present Outlook," comprises a brief chapter dealing with dogma and ethics. The central and essential function of the Scriptures in the Church is said to be liturgical.

This volume won the 1958 Christian Research Foundation Award. The author is professor of biblical theology at Union Theological Seminary in New York.

J.C.P.

PRAYER

A BOOK OF PUBLIC PRAYERS by Harry Emerson Fosdick. Harper & Brothers. 191 pages. $3.00.

At long last here is the book for which many of us have been hoping over the years—a book of the public prayers of Harry Emerson Fosdick. Those of us who have listened to some of his prayers from the pulpit or have had a chance to read a few of them in the occasional publications of the Riverside Church have been most anxious that they have the wide reading which publication in book form insures. Now that book has appeared.

There are fifty-six pastoral prayers of five to six hundred words each, prayers which reflect the personal and social needs of our time and preserve the cadence of the famous prayers associated with the chief prayer books of our language. There are nineteen prayers for special occasions, dealing mainly with the Christian year. There are also thirteen litanies on various themes such as obedience, friendship, joy, and for various occasions such as Christmas, Good Friday, the dedication of an organ.

Across almost half a century Dr. Fosdick has given us more than one book which will occupy a sure place among the classics of Christendom. It is safe to predict that in this volume of prayers he has added to that treasury.

F.F.

YOUTH TALKS WITH GOD by Avery Brooke. Charles Scribner's Sons. 56 pages. $1.50.

Here, certainly, is a small volume of prayers which departs from the conventional. The author, a housewife, finds her problems among pans and kettles, children, relatives, and neighbors. Some of the titles will give you an idea of the contents: When I Want to Do Something Wrong, To Be Patient with My Mother and Father, Whether People Like Me, I Am Sorry.

A typical prayer is To See a Lot of People. Here it is:

> **God, I'm going to see a lot of people and I'm afraid I'll be wearing the wrong clothes, say the wrong thing and act the wrong way. I'm afraid no one will like me, and way down deep I'm afraid someone will laugh at me.**
>
> **Help me, God! Take away my fear. I know it is stupid and still I'm afraid. Help me to know that other people are really afraid too and that behind smiling faces they feel cold and alone. Help me to want to soothe their fears and make them happy.**
>
> **Help me to think of them and forget myself.**

Copyright © 1959 Avery Brooke

MARRIAGE

VENTURE OF FAITH: A Guide to Marriage and the Home, by Mary Alice and Harold Blake Walker. Harper & Brothers. 177 pages. $3.00.

There is no end to the writing of books on the subject of marriage. They vary greatly in quality, but here is one that will stand out among the very best. Starting with the proposition that people usually get married because they are in love, these authors insist that it is nonetheless a "venture of faith." With splendid tact and exquisite literary skill they cover the various aspects, including the ends of marriage, religion in the home, sex, children, in-laws, finances, tensions, attaining maturity, and the later years. Quite obviously into this book have gone the rich experiences of a distinguished and dedicated husband-and-wife team—she as a schoolteacher, homemaker, and mother; he as pastor, preacher, counselor, and father. It is a book which married people of all ages can read with both enjoyment and profit.

S.L.

LUTHER

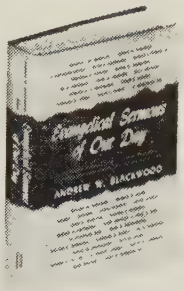
LUTHER'S WORK, VOLUME 51—SERMONS BY MARTIN LUTHER. Muhlenberg Press. 405 pages. $5.00.

Of the fifty-five volumes of Luther's works being translated and published in English, a liberal proportion will contain his sermons. This is as it should be, for the standard German edition of his works includes two thousand or more sermons, and these are now considered to be no more than two thirds of those which Luther preached. The forty-three sermons translated by John W. Doberstein and presented in this volume have been selected from all periods of his life. Here is the first known sermon of about 1510 with four others prior to 1517. The close of his career is represented by his last sermon at Wittenberg in January 1546 and his final sermon in Eisleben on February 15, 1546.

Luther counted his preaching an obligation and often discharged this responsibility when ill or terribly crowded by other duties. He admitted that he often preached four sermons in one day. As a result many of his sermons were preached from sketchy notes, most of which have been lost. On the other hand, few sermons he preached escaped the notebooks of his students and followers. Notably accurate accounts of these sermons were made by Rorer, Cruciger, and Viet Dietrich; yet at best

HARPER

37 Foremost Examples of Bible Preaching



Evangelical Sermons OF OUR DAY

Compiled and edited, with special annotations

by ANDREW W. BLACKWOOD

Here is a very special volume containing outstanding pulpit messages by world exemplars of evangelical preaching. Expertly edited and annotated, EVANGELICAL SERMONS OF OUR DAY offers the minister not only a source of inspiration but a superbly practical guide to Biblical preaching. Arranged to reflect important emphases in Christian thinking today, this is a big book of solid value. Here are just some of the pulpit masters included.

BILLY GRAHAM • PAUL S. REES • SAMUEL SHOEMAKER • ALAN REDPATH • MYRON J. TAYLOR • W. E. SANGSTER • FRANK E. GAEBELEIN • OSWALD C. J. HOFFMAN . . . AND 29 OTHERS. $5.95

The vocation of the preacher discussed by one of the "most stimulating thinkers in the world-wide church today."

SAMUEL MCCREA CAVERT

THE PREACHER'S CALLING TO BE SERVANT

by D. T. NILES

This new book reveals the same evangelical fervor, freshness of viewpoint as Dr. Niles' widely praised Lyman Beecher Lectures on preaching — *The Preacher's Task.* In the earlier book the author concentrated on the Christian message to the world — what the preacher says — in this new work he discusses what the preacher is and does. $2.50

At your bookseller

HARPER & BROTHERS, N. Y. 16

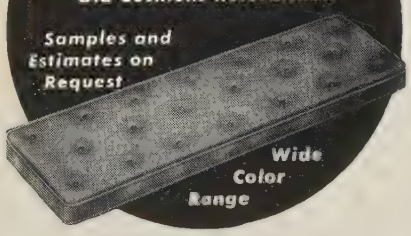
ILLUMINATED
Church Bulletins

Send for FREE catalog containing illustrations, descriptive literature and prices of various types of bulletins.

A POST CARD WILL DO!
Please mention name of your church.

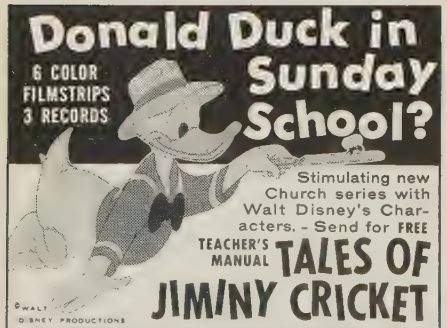
ASHTABULA SIGN CO.
Department C Ashtabula, Ohio

CUSHIONS
for
ALTAR RAILS · PEWS
Old Cushions Refurbished
Samples and Estimates on Request



BERNARD-SMITHLINE CO.
252-17 Northern Blvd. Little Neck 63, N. Y.

Donald Duck in Sunday School?
6 COLOR FILMSTRIPS
3 RECORDS



Stimulating new Church series with Walt Disney's Characters. - Send for FREE TEACHER'S MANUAL
TALES OF JIMINY CRICKET
Now in Cathedral Filmstrips
2921 West Alameda Ave., Burbank, Calif.

one must remember that few of Luther's sermons are actually preserved in his own vocabulary. At times when disappointed by the report of a sermon in printed pamphlet, Luther would issue a corrected copy. Again, he often published a major treatise under the title of a sermon. Probably the most accurate sermons we have were not really sermons but postils, or commentaries, to help in the study of the gospels and epistles of the church year.

Not the least of the many virtues of Doberstein's very felicitous translation and critical introduction is the way in which he shows the transition from Luther's medieval style of scholastic preaching before 1521 to his typical reformed style in subsequent years in which his major concern is always the clear exposition of the text for the average hearer. There is an adequate variety of Luther's sermons here to suit all tastes.

R.W.A.

THE MATURE LUTHER, Volume III of the Martin Luther Lectures. Edited by Gerhard L. Belgum. Luther College Press. 179 pages. $3.00.

Luther College wisely decided that a fitting celebration of its centennial would be a cycle of annual lectures devoted to the life and thought of its namesake. The present volume is the third fruit of this splendid and imaginative venture.

Theodore G. Tappert, already well known for his historical scholarship, has three intensely interesting studies of the academic Luther in which he focuses attention on the Reformer's professional services as a member of the faculty of Wittenberg University.

Equally interesting and informative are Willem J. Kooiman's discussions of the later years of Luther. These have been much neglected in our generation's "Luther renaissance," which has often tended to look with disfavor on what followed the great years of 1517 to 1521. Kooiman, a scholarly visitor from Amsterdam, writes of these later years with clarity and insight, so that these decades come to have abiding meaning.

The third contributor is Lowell C. Green, who gives a carefully balanced presentation of the interrelationship of Luther and Melanchthon. These pages reflect the careful scholarship with which he earned his Ph.D. at Erlangen in this field.

No Luther shelf can be without this book, and its earlier companions.

J.S.

Turning the Pages

Margaret Ratcliffe*

As I turn the precious pages
Of our Guest Book of the years,
I now recall so vividly
The joys and even tears.

There're old friends here from everywhere,
And hosts of new ones true
From Africa and China,
Japan and Holland too.

Mundeval George from India
Help for his people sought.
He painted tragic conditions there
And hoped to improve their lot.

There are teachers and many ministers
And physicians who truly rate,
As well as a nuclear scientist
Keeping us up to date.

In the overnight guests are relatives
Whom we were thrilled to see.
Pals and classmates from Canada,
The States and o'er the sea.

The names of our courteous neighbors
Stand out as in letters of gold.
Of their sparkling wit and kindness
The half has never been told.

Some friends we loved so dearly
Whose kindness shall not perish;
Although they've joined the immortal throng,
Their memory still we cherish.

Our New Year's Day receptions
Will be remembered for life—
George being First's only minister
To take unto himself a wife.

The dinners we served just floor me
For I claim no cul'nary art.
But then, Marie lent a helping hand,
In fact did the major part.

Over the threshold came a crowd
To discuss both this and that,
To arrange for funerals and

*Mrs. George B. Ratcliffe, Milton, Massachusetts, the wife of a Congregational minister.

weddings,
Or just for a friendly chat.
One groom bore the tragic scars
Of the cruel war raging then.
Another belonged to a different race—
But both were marvelous men.

The Discussion Club in Romeo;
Unquity in Milton as well
Recall much wholesome gaity,
And their great dreams do tell.

The various get-togethers
Filled many hours with glee,
The ministers and their faithful wives,
Coffee hour or afternoon tea.

The 500 Club in Michigan,
The Monday Club there too,
And now our recent Braintree Pairs
Spell happiness. 'Tis true!

Many committees, here included,
To mention just a few,
Are the Go-to-Church Committee
And the I-Move-That one too.

The Father and Son Committee,
Membership, and the Trustees,
White Elephants, and Special Improvements,

CHURCH MANAGEMENT is always glad to provide reprints of its articles if sufficient requests are made to justify the expense.

One article now available in reprint form is THE MINISTER INVESTOR by J. Milton Bell which appeared in our October issue. These may be secured from CHURCH MANAGEMENT at $2.50 per hundred.

Another one soon to be available is TEEN TOWN OFFERS UNIQUE PROGRAM which appears in this number. It may be secured by writing to Church of the Master, 4050 Monticello Boulevard, Cleveland 21, Ohio.

One article we would like to have requests for is CHURCH BUDGETING AND ACCOUNTING which appeared in our September 1959 issue. We have had some requests but not sufficient to reprint.

Music, and the various Bees.

I smile as I note one couple,
Who arriving on moving day,
Was barred from entering our domicile—
Scott Tissue blocking the way.

I chuckle again when a dear friend
Brought drinking water. Alas!
When her bottled supply was exhausted,
From the tap we refilled the glass.

Speakers for various occasions,
Soldiers from near and far,
People with personal problems
For whom our door was ajar.

There's the youth who came for guidance
When bit with the romance bug.
Here's the name of a flaming reformer
Who spent a month in the jug.

There's the name of a would-be confessor
With his sordid story to tell.
The load on his conscience was heavy
And he was enduring hell.

The pages are dotted with donors
Of gifts of love and cheer.
Their names are indelibly written
In our hearts as well as here.

George's sketches adorning the pages
The humorous sidelights tell.
For when I married a minister,
I drew an artist as well.

Complete Catalog

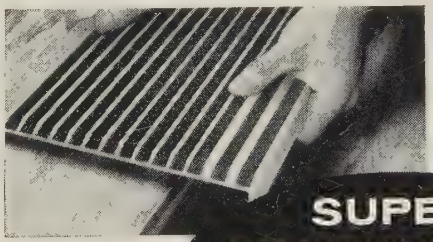
CHURCH and institutional LIGHTING

Assistance from field representatives available at no obligation

Write Today!

NL Corporation
2484 East 22nd St. Cleveland 15, Ohio
Designers and Manufacturers... Since 1905

WORN DANGEROUS STAIRS MADE NEW AGAIN IN ONE DAY —



. . . Just This Easy

SUPER STAIRMASTER Aluminum Safety Treads

Outwears Concrete, Stone or Marble

NEW

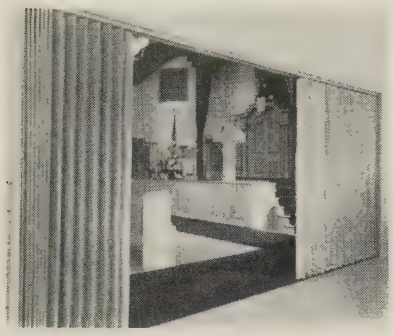
Brand new "TRAFFIC-FLOW" design. Made of heavy-duty, non-corrosive aluminum alloy base. Filled with diamond hard abrasive. Non-slip under oil or grease. Easy to clean. Fits tightly, securely, over all types of stairs.

Guaranteed by Warranty Bond

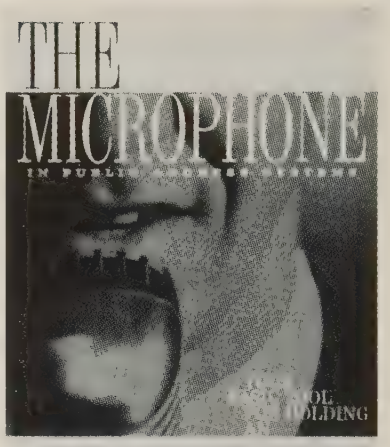
FREE new bulletin shows how to repair stairs GET DETAILS

WOOSTER PRODUCTS INC. S-9
1000 Spruce St., Wooster, Ohio
NAME_____ TITLE_____
COMPANY_____
ADDRESS_____
CITY_____ STATE_____

NEW PRODUCTS



If you wish to have more information on new products described on these pages, please circle the corresponding number found on the coupon on the postage prepaid mailing card and mail. Don't forget to fill out the space for your name, address, and church.



IMPROVED FOLDING DOORS

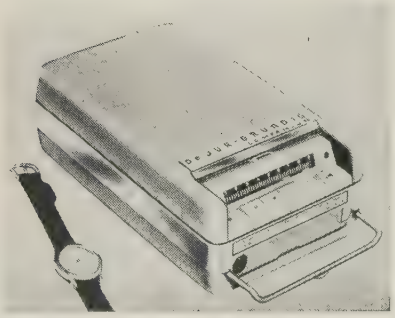
Curtition Corporation, manufacturer of quality accordian folding doors, has announced the development of a new and exclusive electro-welding process of bonding fabric covering to a folding door frame which eliminates fabric wrinkles permanently. The fabric is held rigidly in place on the frame, yet can be easily and quickly replaced in the field. Additional information is available upon request.

Circle No. 12591 on coupon.

MICROPHONE BOOKLET

Want to become an expert on microphone techniques? You can get the basic information from a new booklet called "The Microphone in Public Address Systems" offered by Shure Brothers, Inc. Intended for all who have occasion to use a microphone, it gives rules covering microphone techniques and a list of common usage problems and solutions. Copies are available at no charge.

Circle No. 12594 on coupon.



PORTABLE DICTATING MACHINE

The new Stenorette "Companion" manufactured by DeJur-Amsco Corporation is no larger than an average book; yet its tapes are completely interchangeable with those of its full-sized office counterpart, the Stenorette. Complete with microphone, it is the first portable dictating instrument to be entirely push-button operated. It uses magnetic tape as its recording medium, and is designed to give a long period of uninterrupted pickup.

Circle No. 12592 on coupon.

FREE SUBSCRIPTION

Precision Equipment Company is making our readers a very special offer of a free subscription for one year to their popular Equipment Manual. In it are described and illustrated the newest products and inventions for both plant and office. A few minutes spent with each copy will keep the reader aware of new products as they appear on the market. There will be ideas in each issue which will help you both in the church and your home. If you should be a do-it-yourself fan be sure to ask for this.

Circle No. 12593 on coupon.

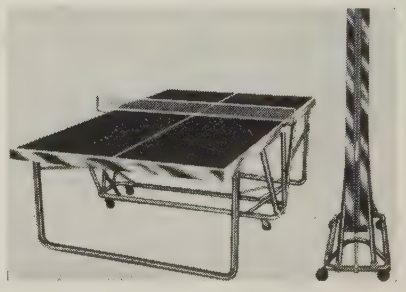


TABLE TENNIS TABLE

Brinktun, Inc., one of the largest manufacturers of table tennis tables, has expressly designed this new Professional Fold-n-Roll model to withstand the extremely heavy duty school or institutional conditions where space is at a premium. The table folds and locks into a closed position in seconds and opens in one easy motion. The top folds inwardly to give complete protection to the playing surface when in storage. Ideal for church youth centers.

Circle No. 12595 on coupon.

PRIMING THE PREACHER'S PUMP

(continued from page 53)

. . . a new fellowship is born among men—"the fellowship of the Holy Spirit." (II Corinthians 13:14) It began with those who themselves, in that point of history, encountered this focus of God's judgment and forgiveness in Jesus Christ. It continues all through time among those who again and again are refreshed in the memory of this—themselves going through the experience where they are revealed as sinners and come to know the extravagant mercy of God and His deathless power.—George F. Tittman, *What Manner of Love,* page 140.

* * *

But the Kingdom is within you and it is without you. If you (will) know yourselves, then you will be known and you will know that you are the sons of the loving Father. But if you do not know yourselves, then you are in poverty and you are poverty. . . . Jesus said: Love thy brother as thy soul, guard him as the apple of thine eye.—*The Gospel According to Thomas,* pages 3, 19.

* * *

Peter (naively). Yes, just how often have we got to forgive people? Would seven times be enough as a general rule? *Jesus* (gently). No, Simon, and neither would seventy times seven! You are to forgive others as freely and as generously as your heavenly Father forgives you. (more seriously) Indeed, I tell you all that unless you forgive your brother fully and freely for whatever wrongs he has done to you, neither will your Father forgive you the wrongs you have done against Him. *James* (thoughtfully). That's a hard thing to say. *Jesus.* Yes, the Kingdom of God calls for many things that seem hard to men. But let me go carefully through the pattern again. And then we will talk of it together. Listen once more. Our heavenly Father, May your Name be honored, May your Kingdom come . . . (voice of Jesus fades).—Concluding speeches of The Lord's Prayer, Chapter 9, *A Man Called Jesus.*

* * *

If too little sleep is the besetting sin of some men of God, too much sleep is the besetting sin of others. Most of us find that if we have not had our quiet with God fairly early in the morning, it is unlikely that we shall get it undisturbed later on. The post comes in; the telephone begins to ring; there are appointments to keep and callers to see. It is a case of early in the morning or not at all. The early rising thus called for demands discipline in going to bed the night before and curtailing, sometimes, the social hour which we naturally enjoy. It is the price we pay for spiritual efficiency. Jeremiah tells us that "God rises up early" to send His prophets. John Oman commented on this: "Naturally His prophets should follow His example!" The words of Calvin condemn most of us in this connection: "Oh what deep-seated malice against God is this, that I will do anything and everything but to go to Him and remain with Him in secret prayer!" The cases of barristers are won in their chambers: the battles of a man's character, of his preaching and of his general ministry are won on his knees in his room or in his church.—Donald Coggan, *Stewards of Grace,* page 79.

* * *

Christmas Day, December 25—The day on which we celebrate the birth of Jesus Christ takes its name from the old English term *cristmasse*—"Christ's Mass." In very early Christian times believers did not lay as great stress on our Lord's nativity as on the fact that God's Son had died for us and risen again. They celebrated Easter, but it was nearly three hundred years before the Western Church (centering at Rome) set December 25 as the day for the Nativity observance. The Eastern Church (centering at Constantinople) held a similar observance on January 6. It was some time before East and West combined these celebrations, making December 25 the time to celebrate Jesus' birth and January 6 the time to celebrate the wonderful ways He was revealed to men as God's Son.—William Sydnor, *Keeping the Christian Year,* page 56.

Jest for the Parson

Dr. Dotson Nelson, pastor of First Baptist Church, Greenville, South Carolina, recalls an early experience in his ministry. He was baptizing converts in a creek and his Methodist neighbor was baptizing them on the bank when the heavens opened and the rains descended. On the way back to the town the Baptist preacher observed to his Methodist brother that all branches of the church should approve of the two forms of Christian baptism. Said the Methodist to the Baptist: "Did you notice who was doing the sprinkling?"

(end)

ORGAN

ARCHITECTS & BUILDERS

An Austin Organ is a musical instrument designed for the individual church and its service.

Highest quality of design and workmanship.

Unique simplicity and accessibility of mechanism.

Inherent reliability.

Tonal superiority.

AUSTIN

HARTFORD 1, CONNECTICUT

Manufacturers of

Church Bronze

- PEW PLATES
- CROSSES
- HONOR ROLLS
- MEMORIALS
- SCULPTURED BAS-RELIEFS
- PLAQUES
- TABLETS
- NAME-PLATES
- LETTERS
- BULLETIN BOARDS

Write us for full details

Architectural Bronze & Aluminum Corp.

General Office and Factory

3638 W. Oakton St., Skokie, Ill.

"Sketches Submitted Immediately for Approval"

Your Standard of Excellence since 1912

PULPIT ROBES

You always look your best, are your best in a BENTLEY & SIMON pulpit robe. Hand-sewn and custom-tailored for perfect fit, for lasting enjoyment.

CHOIR ROBES, too, individually made in the same quality way.

BENTLEY & SIMON INC

7 West 36th St.
New York 18,
N. Y.

Write for catalog D-52

Classified for Sale and Exchange

Rate for Advertisements inserted in this Department. Minimum space is one inch with a minimum rate of $8.00. All ads in excess of the minimum will be billed at corresponding rates. All classified advertising is payable in advance. The publisher reserves the right to decline advertising and refund remittance. No Agency Commission payable on classified ads.

Forms close 5th of month preceding
Address Classified Department

CHURCH MANAGEMENT, INC.
1900 Euclid Avenue — Cleveland 15, Ohio

YOUR PIPE ORGAN may contain invaluable material which can be used to your church's advantage in the construction of a new instrument. Without cost or obligation, consult

THE GRATIAN ORGAN BUILDERS
Box 216
Decatur, Illinois

BOOKS FOR SALE
Upon receipt of twenty cents will send catalog of religious books on Theology, Religion, Philosophy, Sermons, Commentaries, Archeology. Scholarly.

ROADSIDE BOOKSHOP
GRAFTON, VERMONT

DUANE HATFIELD
ANNOUNCES
A FINANCIAL CONSULTING SERVICE
FOR CHURCHES
As a counselor, with wide experience in the field, this service covers appraising, analyzing, and recommending to your committee and congregation. Equitable fee plus expenses. The creation of motivation is the answer! Mail inquiries to:
DUANE HATFIELD
613 North Milwaukee Avenue, Libertyville, Illinois

35mm SCENIC COLOR SLIDES
Largest library. Over 17,000 slides from 50 states and over 100 foreign countries are listed in our catalog. Hermetically sealed package of four slides, 98 cents.
Special offer: attractive, two drawer, desk top slide file, capacity 400 slides, plus eight choice color slides, plus big catalog—a $5.29 value—file, eight slides and catalog for only $3.95. Order today.
MESTON'S TRAVELS, INC.
3801 North Piedras — Dept. CM-1 — El Paso, Texas

SCORES OF REPUTABLE ORGANIZATIONS USE THE ALLSHOUSE PLAN TO RAISE MODERATE FUNDS WITHIN CHURCH OR CLUB GROUPS. AT NO OBLIGATION, WRITE US A LETTER OUTLINING YOUR FUND NEED AND WE'LL SEND YOU THE DETAILS OF A SIMPLE PLAN THAT HAS BEEN USED SUCCESSFULLY MANY TIMES. THERE IS NO FINANCIAL RISK INVOLVED. WRITE:

REVEREND K. V. GOMBERT
BOX 366, BAINBRIDGE, NEW YORK

A Ministerial Vignette

John Stirling: Bible Maker

Fred Smith*

Many are the versions of the Bible that are being published in our time. I have read most of them, usually with pleasure and profit. Outstanding among these Bibles was one I discovered in England when visiting there in 1947. Its title was "The Bible for Today," and it bore the name of John Stirling as editor. The fact that it was published by the University of Oxford Press gave evidence that its standard must be high. To give it added worth, the Foreword was writetn by William Lyon Phelps, my personal friend during the war years of 1915-1918 while I was attending the Divinity School at Yale University.

In his commendatory Foreword, Phelps gave high praise to Stirling's comments as well as to the contemporary approach of the illustrations of the text by Rowland Hilder and others. In his comments accompanying the text of the Bible, Stirling continuously revealed his perspicuity in noting the contemporary value of the Holy Scriptures. No wonder that Billy Phelps gave this version the high praise of being revolutionary.

This arranged and annotated version of "The Bible for Today" is being brought to your attention because word has come from London that John Stirling passed into the beyond on December 24, 1958. As is true of many eminent men in our time, John Stirling's work was better known than he was. It has been said of him by a fellow worker that "his religion manifested itself in a quiet, practical way and was always at work." There are many in our day who like to publicize themselves along with their work. John Stirling was content to let his work speak for itself. For twenty years, encouraged by the remarkable Sydney Walton, C.B.E., of London, he worked on the making of "The Bible for Today." The fact that well over one hundred thousand copies were sold indicates that he did not labor in vain.

Space forbids extended illustration of the apt and apposite way in which he illuminated the meaning of Scripture for our day, but here are two brief illustrations: Of Malachi, he said that it was "love's last word in the Old Testament." Of Paul's Epistle to the Romans, he said it was "an appeal to world makers." In John Stirling's hands the Bible was no antique; it was as contemporary as the latest best seller, and more apposite than some of them prove to be.

This forceful fact was brought out in the years following the passing of the 1944 Education Act in England which made religious education compulsory in the schools over there. John Stirling saw his opportunity. A decade later, at the time when the British and Foreign Bible Society of England was commemorating its third jubilee, he had the Jubilee Version of the Bible ready, suitably illustrated with drawings by Horace Knowles. Within five years more than one million copies had to be printed.

ORGAN OF THE MONTH

Watch for this page each month. You will soon learn to appreciate the contributions being made by contempory church organ builders.

- Compact three manual console, including 57 stop tablets, controls chancel organ and antiphonal organ, successfully providing ensemble tone for nave seating 750 persons.

- Stop specification includes full range, from resultant 32′ pedal to high mutation and mixture pitches, diapasons, strings (with celestes), flutes, and reeds represented.

- Acoustics of church are very favorable for organ, choir, and congregational singing. However, a comprehensive Gyrophonic speaker system in rear of church (antiphonal organ) compensates for indirect main organ chamber placement on side walls of chancel. Divided choir and main organ sound is blended in chancel, producing worshipful indirect effect. Full antiphonal brightens sound for congregational singing, processionals, recital work, etc.

- Organ is based on Solid State tone generation concept. All vacuum tubes have been eliminated from tone generation and replaced with lifetime "Solid State" components (transistors and other semi-conductors).

- Church is authentic colonial creation by Harold Wagoner of Philadelphia. Dramatic modern lighting brings out the beauty of this period in a striking manner.

- Building program. . . . $1,500,000. Organ price bracket. . . . $20,000.

- The Allen Organ Company congratulates the church planning committee for two years of investigation resulting in proper planning of physical, musical, and electrical details, permitting outstanding results to be achieved. Installation made by Schroeder Piano Galleries, Pittsburgh, Pennsylvania; custom finished by factory voicers.

Three Manual (Model TC-6) Allen Organ installed in the Westminster Presbyterian Church, Pittsburgh, Pennsylvania.

OUR COVER PICTURE

Our Christmas cover for this issue is a reproduction of an original drawing by Conrad Pickel, president of the Conrad Pickel Studio, Inc., Waukesha, Wisconsin.

Writing to me in 1953, he said: "I have allowed myself to be pressed into taking on too many things for the jubilee celebration in 1954. In addition to preparing an exhibition of Bible pictures from manuscript versions to the present day, and the pageant play, I am editing a special edition of the Bible on new lines with more than five hundred illustrations."

This is the man whose passing I would celebrate and commemorate in this brief article. You remember the wonderful words of John Bunyan concerning the passing of Mr. Valiant-for-truth: "So he passed over, and all the trumpets sounded for him on the other side." That was good, but I would like to sound forth on this side in commemoration of the greatness of John Stirling. He had a great work to do, and he did it wondrously. To his fellow workers he would say: "We must become specialists, men who can speak with knowledge and authority on the relevance of life today to the Holy Scriptures."

It was my great and good fortune to meet John Stirling in person. Yours it can be to know of his work. Borrow or buy a copy of The Bible for Today, and you will come to know why America's eminent appraiser of literature, William Lyon Phelps, rated it as one of the outstanding publications of our time.

(end)

Advertisers' Index

Code		Page
100	**Abingdon Press** Books	57, 59
101	**Architectural Bronze & Aluminum Corp** Church Bronze	65
102	**Ashtabula Sign Company** Bulletin Boards	62
103	**Augsburg Publishing House** Books	55
104	**Austin Organs, Inc.** Pipe Organs	65
105	**Bentley & Simon, Inc.** Choir & Pulpit Robes	65
106	**Bernard-Smithline Company** Pew Cushions	62
107	**Broadman Press** Filing System	8
108	**Carriker Church Furniture Co.** Church Furniture	53
109	**Cathedral Filmstrips** Films & Filmstrips	62
110	**Christian Education Press** Art Pictures	31
111	**City Glass Specialty, Inc.** Stained Glass	53
112	**Clark, W. L. Company, Inc.** Bulletin Boards	26
113	**Cotrell & Leonard, Inc.** Choir & Pulpit Robes	53
114	**Creative Promotional Service** Promotional Materials	43
115	**Cuthbertson, J. Theodore, Inc.** Choir & Pulpit Robes	45
116	**Dettra Flag Company** U. S. & Christian Flags	42
117	**Don, Edward & Company** Kitchen & Dining Room Equipment	40
118	**Endicott Church Furniture, Inc.** Church Furniture	25
119	**Geissler, R., Inc.** Church Furnishings	51
120	**Harper & Brothers** Books	61
121	**Hillyard Chemical Co.** Floor Maintenance Materials	Third Cover
122	**Howe Folding Furniture, Inc.** Folding Tables	37
123	**International Bronze Tablet Co.** Bronze Tablets	51
124	**Ireland Needlecraft** Choir & Pulpit Robes	51
125	**Iron Fireman Manufacturing Co.** Selectemp Heating	9
126	**Judson Press** Books	58
127	**Kirby-Smith Associates** Fund Raising	5
128	**Krueger Metal Products** Folding Chairs	26
129	**Leach, William H. Associates** Portable Organ, Ceramic Tile	31, 59
130	**Leird Manufacturing Company** Church Furniture	29
131	**Michigan Church Supply Co.** Church Furnishings	49
132	**Mitchell Manufacturing Co.** Folding Tables	49
133	**Monroe Company** Folding Tables & Chairs	41
134	**Moore, E. R. Company** Choir & Pulpit Robes	49
135	**NL Corporation** Church Lighting	63
136	**National Church Goods Supply Co.** Church Furnishings	47
137	**National Religious Press** Parish Papers	11
138	**Peterson, Thomas A. Co.** Choir & Pulpit Robes	43
139	**Philadelphia Carpet Co.** Carpeting	6
140	**Pickel, Conrad, Studio Inc.** Stained Glass	39
141	**Qwik-Stix Lapel Badge** Lapel Badges	47
142	**Redington, J. P. & Co.** Folding Tables & Chairs, Church Furniture	8, 35
143	**Sams, L. L. & Sons** Church Furniture	33
144	**Sangamon Mills** Money Raising Plan	47
145	**Schulmerich Carillons, Inc.** Carillons	21
146	**Southern Desk Co.** Church Furniture	Second Cover
147	**Spalding Publishers** Bulletin Covers	6
148	**Standard Publishing** Bulletin Covers	40
149	**Taylor, Marvin A.** Insurance Counsellor	19
150	**Telectrosonic Corporation** Tape Recorders	27
151	**Turney Wood Products** Church Furniture	15
152	**U. S. Bronze Sign Company** Bronze & Aluminum Plaques	29
153	**Universal Bulletin Board Co.** Bulletin Boards	44
154	**Upper Room** Devotional Booklets	23
155	**van Bergen Bellfoundries** Bells, Carillons	41
156	**Verdin, I. T. Company** Automatic Bellringers	28
157	**Vogel-Peterson Company** Coat & Hat Racks	28
158	**Wells Organizations** Fund Raising	Fourth Cover
159	**Whittemore Associates** Church Furniture & Furnishings	44
160	**Willett Stained Glass Studio** Stained Glass	44
161	**Winterich's** Church Furniture & Furnishings	37
162	**Wippel, J. & Co., Ltd.** Stained Glass	40
163	**Wooster Products Company** Safety Stair Treads	63

SEND US INFORMATION ABOUT YOUR CHURCH

..... Cut Here and Mail to .....

Church Management, Inc. 1900 Euclid Avenue Cleveland 15, Ohio

We will pay one year's subscription (value $3.50) to go to the chairman of your building committee if you will give us information about your building program in the spaces provided at the right. Your chairman will not only receive the magazine, but literature valuable in planning will be sent from several sources.

Church Management

Name of Church _____

Chairman of Building Committee

_____

Address _____

Planning to Build: ( ) Entire New Church; ( ) Worship Unit Only; ( ) Educational unit; ( ) Parish House; ( ) Other

Approximate Cost $_____

Signed _____

your church is just as clean as its floors.

you can make important savings in your biggest maintenance expense..

Let the Hillyard Maintaineer Show You!

From sanctuary to recreation area, floors reflect the housekeeping that can be an insistent problem facing the church board and pastor. Clean bright floors improve the appearance of the entire church plant—eliminate soil, bacteria and dust problems.

Yet you ask, "How can we keep floors clean and beautiful as befits a house of worship, protect them against obsolescence, depreciation, damage and expensive replacement with a minimum custodial staff and still stay within our budget?"

There's a Hillyard Maintaineer near you. Let him demonstrate how one custodian can suddenly find time for better housekeeping when he switches to Hillyard floor treatments that go on faster, wear longer and keep floors sparkling clean.

In application, re-application, and maintenance, these treatments last longer, protect better and require far less labor time. Hence, *Hillyard treatments are also the least expensive!*

Ask the Hillyard "Maintaineer®" to prove this to you, on your own floors. He'll gladly demonstrate treatments, help you draw up a money-saving maintenance program, help train your custodial staff. Consider him

"On Your Staff, Not Your Payroll"

FLOOR HILLYARD TREATMENTS

ST. JOSEPH, MO.
San Jose, Calif.
Passaic, N. J.

Branches and Warehouses in Principal Cities

MAIL COUPON TODAY!!

HILLYARD St. Joseph, Mo., Dept. R-2

☐ Please send me free literature on the care of church floors.
☐ Please have the Maintaineer call. No obligation!

Name.....

Church.....

Address.....

City.....State.....

CHARLES HOLBROOK LIBRARY
Pacific School of Religion
1798 Scenic Avenue
Berkeley 9, California

When You Think Of Christmas

You think of a new beginning. . .
a new vision
and of new birth.
There's an awareness of rededication to
all things, large and small,
that command the last measure
of our effort and faith.

When We Think Of Christmas

We share these same thoughts
coupled with a warm regard for every church
that has,
through expression of faith
in its ability to attain monetary goals,
experienced a deepening of spiritual values
through Giving.

BEST WISHES OF THE SEASON
FROM

WELLS ORGANIZATIONS

222 North Wells Street CHICAGO, ILLINOIS CEntral 6-0506